

IS THERE A GOD?

Sensing the Influence of Spirits.

FORCE AND ENERGY.

Gravitation, Light, Ether, Planetary Elements, Evolution.

UNIVERSAL LIFE.

REV. A. A. WEAVER.

No. 1.

On the God question the world is divided. Among scientists, philosophers, and thinkers in general, there has been two classes, one believing in the other denying.

It is a question which it was once supposed could be settled by the authority of the Bible, but in these days large numbers who demand other testimony than the simple declaration of any man, even though he be one of the authors of the Scriptures.

Many appeal to human consciousness and declare they experience the power of God in their own souls. It is not just to deny what they say that they feel within them a spiritual influence which impresses their minds with thoughts not their own, and lends to them strength to do what otherwise would be left undone.

But instead of this being the presence of the holy spirit, is there not absolute proof within their reach, that this proceeds from spirits disrobed of flesh? The Church is full of spiritual experiences which testify of a power super-earthly, and this is supposed to be God. If these people would investigate the matter, they would soon become convinced that they are mediums and that what they are conscious of feeling, is angelic presence. And angelic presence is not proof of the existence of Deity. Others appeal to the Church and its work, but the one central and infallible source of information on this subject to which all go, whether in the Church or out, is Nature.

Let us go then to the vast universe of matter, with its hidden forces and unseen influences, to obtain evidence concerning this subject.

In entering upon the study of nature to find an answer to our question we have to depend largely upon investigations which men of science have made; for they are experts; they have spent their lives in studying her pages as the theologians have in studying the Bible, as medical men have the effect of drugs. Therefore they have a rightful claim to our respect and attention. Indeed, it is they who have discovered the universe and disclosed her secrets. It is they who pointed out the astronomical and geological mistakes of the Bible and first awakened the world to the fact that the Bible contained error.

In the real search for the existence of God among the works of nature, which is the only pathway along which we could be sure to find the truth, it is to them we naturally turn to find the interpretation of the language of the universe.

Does science teach the existence of a God? Some reply yes—some no.

Is not the disagreement, however, owing largely or partly at least to what is meant by the word God? Rather than enter into a discussion of what is meant by that word by different men, it is better to seek to find what science teaches concerning Nature, and from that knowledge see if we can find anything which can fairly be called God.

And what is the first point that science makes clear and upon which her followers agree? It is that there is immanence in the universe an ever-acting, ever-present, exhaustless power. This is manifested through two great laws, to whose operations no limit has been found, either in time or space, having no beginning, no end, and no change. These are named "force" and "energy."

Force is the mighty power of gravitation which binds atoms to atoms and makes the earth a solid body. Energy is that opposing power which drives atoms of matter apart and scatters them. These two, counterbalancing each other, are what hold the earth in its orbit, as it revolves around the sun, once every year, moving in its path at the enormous speed of eighteen miles in a second, or more than sixty times as fast as a musket ball.

The next point which science teaches, and which she has reached within the last fifty years is that the whole vast universe is one.

"The whole tendency of modern science," says Prof. John Fiske, "is to impress upon us the truth that the entire knowable universe is an immense unit, animated throughout all its parts by a single principle of life."

The proof of this lies in four facts which science has ascertained.

First, in the discovery that the law of gravitation which holds the atoms of matter together and holds this earth in a solid body, binding all objects on its surface to itself, also extends to other planets and to all suns and stars and bodies of matter in the universe.

We fail to appreciate this fact because the universe is so vast. There are stars looking down upon us every night which are so far away that their rays of light, traveling at the rate of 186,000 miles in a second, and which would come from the sun to the earth in eight minutes, consume hundreds of years in reaching us. Some of them, as old as the pyramids of Egypt, even older than this globe, are at such distances away that their light has not yet reached this earth.

Broaden out the mind to encompass this fact, and then remember that the same power which globes the dew drop in the early morn, in your front yard, holds those distant bodies of matter, in their accustomed orbits; yea more, it reaches all the uncounted worlds which float in space and which we call the stars of heaven, and binds them all into an organized whole, though they are scattered in remotest sections of space, quintillions of miles apart.

The second proof is in the fact that the ether which permeates the space in which the earth revolves, without retarding its speed, and which is too fine to be weighed or measured, extends through all interstellar space, and is the me-

dium by which heat, light, and electric currents, radiate from a million centers, and cross and recross one another in every imaginable way, like a mesh work of nerve threads. Thus every part of the whole vast universe of matter "shares in the life of every other part."

The third proof of the unity of all worlds lies in the fact that the same elements of matter of which the earth is composed enter into other planets and are the material out of which all the revolving worlds that fill the chambers of space are formed. This has been discovered by the use of the spectroscopic. Through the revelations of the spectrum analysis it is shown that the rays of light from the remote Arcturus and distant Pleiades, which reach us only after the elapse of many years, bear to us the unmistakable signs of oxygen and hydrogen, of iron and sodium.

Thus is found not only that all the suns, moons, and stars which bespangle the sky on a cloudless night are composed of the same material as earth, but that they are in different stages of development, just as the earth has been, or is, or will be.

Jupiter is a blazing globe of fire, just as the earth was in its early life. It is cooling off, and in time a crust will form of granite rock; this rock on its outer surface will slowly disintegrate by the action of the elements and form soil, and this soil will become the home of vegetable and animal life. Through this long process the earth passed, and through it every shining orb of heaven has passed, or will pass, or is passing. To reach its present state the earth has consumed not less than a hundred millions of years. Many scientists double this number. Jupiter is probably as old as the earth, but, being a vastly larger body, it takes it a much longer time to lower its temperature so a crust can be formed and become suitable to sustain life. It is on the same road over which the earth has advanced, but the earth being smaller, is more fleet and has gone on ahead of its companion. But they are both subject to the same law and must pass through the same stages of growth. What the earth is, Jupiter will sometime be a solid body; what Jupiter is the earth once was, a blazing orb of liquid fire.

Mars is a much smaller body than the earth, though at a greater distance from the sun. Its temperature lowered more rapidly, and it has acquired a cool atmosphere, a solid crust, is divided into land and water, and, like the earth, is probably inhabited.

While our insignificant moon, being vastly smaller, cooled off and matured more quickly, and has cooled to that degree that it is frozen up in ice and snow, as the earth and all planets will sometimes be, and all life has passed away from its surface.

The fourth proof of the unity of the universe is the universality of the law of evolution. Through this law came not only the earth and all the planets to their present state of development which I have just described, but through it has come all vegetable and animal life, through it every living organism has come from the first evolution of a vegetable, and through successive stages of life, till it culminates in man.

Not only this, but it rises still higher and becomes visible in human society. It is the guiding hand by which man rose from his first low, crude, and savage state near the baboon up through all the intermediate stages to his present enlightened state. Everywhere in Nature in all her parts is visible the operations of this law. It binds, in an organized whole, all manifestations of life in matter.

These demonstrations show that the whole universe is animated by an indwelling principle and that the idea of "dead matter" has been outgrown by science and superseded by an organized unit, alive with vital activity.

"All matter is quivering with action"; every atom is in motion, all motion is force, all force is power. This power is indestructible because matter is indestructible. It can have no end as matter can have no end; it can have no beginning as matter has no beginning, so far as known. It fills all space as matter fills all space, and it fills all matter.

The conclusion is evident. In the words of Herbert Spencer, that conclusion is, there is an "Infinite and Eternal Power that permeates the entire universe" and binds all its parts and powers into an organized whole.

In another article I shall consider whether this power has intelligence.

THOMAS PAINE'S STATUE.

To the Editor of LIGHT OF TRUTH.

If all the people could only realize why Congress has failed to honor the man who did more than any other five men, it is said, to gain our Independence, they would hasten to do him justice. Some years ago there was a marble statue prepared by the friends of Thomas Paine for Independence Hall, Philadelphia, and all the people should know why it was refused a place there by the Church monopoly.

This relic of the dark ages has been blocked the onward march of civilization long enough, and it is high time that the common people should be heard. Since the statue was refused it has been in the law office of Mrs. C. B. Kilgore, near the old hall of liberty, 605 Walnut street. It is now proposed to bring it to the rotunda of the capitol, where all works of art are inspected before finally disposed of.

It is believed that when the fifty-fourth Congress shall convene the members that are wise and desire a re-election will not be influenced in locating the statue by the God of Moses, whose record, according to Exodus 22:19, has caused so much desolation in families, States and nations, but they will probably be guided by the more enlightened nineteenth-century God of David, according to the nineteenth Psalm, whose mercy endureth forever, which was the God of Thomas Paine, and popular with most of the American people.

This fact will, doubtless, cause Congress to honor the man who did so much to bring victory in our struggle for Independence, and they will give him a prominent place among the great men of the nation.

The only known relics of this friend of humanity have been, for some years, in the custody of the National Museum, spectacles and shoe-buckles, and it is expected soon the government will be glad to purchase them.

S. M. BALDWIN.

THE SCIENCE OF SIN.

The Chemistry of Evil Analytically Demonstrated.

A NEW ISSUE.

The Philosophy of Spiritualism.

ARTHUR E. NICHOLS.

Sin, so-called, is the transgression of natural law. Three primal causes underlie the thought of every human entity. These are pride, selfishness, and intolerance. Pride is the man will negatively applied—intolerance, as in fostering his ambitions for worldly advancement, dominating over his fellow beings, regarding his love for power and inviting enmity. Selfishness is love for self to the exclusion of love for others through the agency of envy, deceit, hypocrisy, cant, and slanderous imputations touching his brother man. Intolerance applies to all that which hinders or disturbs normal in physical appetites or desires, and is considered they lead to arrogance, hatred, or, last, or crime, so-called; for their opposites are justice, love, and purity.

These evils may be developed by practice or inherited. In the latter we see that the struggling for spiritual eminence—arrogance, that is, combating their passions, weaknesses, and habits, though in numerous instances, they overcome and falling by the wayside, these are the unfortunates whom the world condemns as the unredeemed, the wicked, the ungodly, and unregenerate, but in reality are only low beings retarded in their growth as spirits incarnate. They are simply born with stronger impulses for the unspiritual or material of nature—the negative desires of physical life.

Will power rightly applied is justice—the antithesis of arrogance or injustice. Its manifestation is modesty, humility, or the desire to accord to all equal rights, suffrage, citizenship, companionship, and a share in the honors of a cause or the patronage of government, industry, or private enterprises.

Love is consideration for others—sympathy, benevolence, charity, tolerance, generally, gratefulness, and honesty generally. Its antithesis, selfishness, or self-love, generates a feeling within which is antagonistic to all these higher emotions or impulses, and congenial into one impulse or force of being known as hatred. Its manifestations are envy, jealousy, prejudice, and malice, with doubts and fears as complementary attributes to such a state of existence.

Physical purity or temperance—moderation in all things physical—is perfect health. Of course, some are strictly temperate, but subject to disorders on the least provocation. These are delicate or sensitive, though made so by other hidden disorders, as pride of intellect, conceit, vanity, or self-righteousness—on neutralizing the other—the evil robbing the true of its accompanying inspiration, and it lays the detrimental effect of the unspiritual force, and restores the equilibrium for physical energy which perfect health should be.

Thus it will be noted that pride or selfishness affects the body as well as the mind—the former affecting the nervous system through the brain, the latter the blood through the action of the heart; for pride, being unnatural or unspiritual, disturbs the harmonious vibration of the brain with nature, and selfishness interferes with the material or physical action of the heart, making the blood sluggish. At physical ailments may be traced to these two causes. Hatred often affects the heart to the degree as to vitiate the blood, showing that the body not only extends into the psychical realm of nature, but most likely originates therein is spirit action on matter.

Thought, we know, has potency—both for good and evil—and affects our own personality as much as it does that of others. Angry thoughts sent out disturb the sensitive on whom they are centered—though they also affect others unconsciously. Malicious, selfish, or uncharitable thoughts rebound upon their creator in time and leave an impress that constitutes suffering—often physical pain—as they contain malicious elements that poison the blood. The chemical action of hatred or prejudice has led to more blood diseases in the human family than foul air or microbes. Arrogance or perverted will power leads to nervous disorders when the body has been weakened by temperance or sickness arising from selfishness.

Now, this is what the world denominates sin, the science of which is mere opposites to law. All evil arise from unnatural practices, transgression of nature, bad habits, and evil thoughts, i. e., unspiritual thoughts. In fact the thought must be first to commit the act, showing that intelligence precedes will or motion—unless the latter is simply the former in action. But either way it argues that mind is superior to matter—that intelligence or consciousness precedes inertia or passivity. As the effect so the cause. Man thus proves that life or causation must be a state of consciousness—whatever we can conceive this to be in its infinitude. The ancients made gods out of it. The material scientists call it law. Spiritualists have denominated it spirit. Some specialists have termed it radiant matter, odic force, electricity, magnetism, soul, psyche, law and spiritual nature. But any term will suit that conveys the idea of life's origin or the cause of those effects we know as matter. What state existed before matter or that form which evolves organic life, we know to the extent that science has probed it. But as material science cannot penetrate its spiritual counterpart it can not tell us of the life it contained to bring forth the effects it did. Psychometry is the agency to do this. In like manner material science does not reveal anything in that state of existence following organic life—termed by us spiritual life. Clairvoyance is needed for such investigations. Science so far only deals in matter, so-called, or that condition of life subject to analysis by instruments made of the same material.

What we denominate spirit life is no doubt but a higher condition of organic life. True or real spirit life—according to the term as sig-

nifying causation—would be beyond our comprehension—perhaps not intended for individualized life condition. We can only analyze as far as our component parts permit us. Like the material scientist we are restricted by circumstances. But we can go beyond matter, so-called, and in comparison to our spiritual development—our force of penetrating into causation or spirit. Love, temperance, and justice is the faculty which lifts the soul or spirit out of its material environment—its inherited selfishness, sensuality, and arrogance, or love for power, influence, and notoriety.

Of course, all are not born equal in the power for evil or good. Some have considerably less temptations to overcome than others. We, who are fortunate in having no passions to combat, don't know how much others are struggling to overcome the evils haunting them, and should exercise charity or consideration so far as to pity rather than condemn the unfortunate. Hate for the evil should not develop hatred for the man. We only add to his tortures unwittingly. Contempt from a powerful psychological force, directed with persistency upon a sensitive may end in physical death of the latter. But as a strong will force, negatively applied or misused, can make a murderer of its projector, it can revive to health and strength the weak and weary, and encourage to moral health the unspiritual and unfortunate. In such instances it is not the blood that is affected, but the nervous system. It is the stronger will of one crushing a weaker will, compatible material effects on the organic life of the victim. We thus can poison and kill by selfishness and arrogance alone, and as Spiritualists, in possession of such knowledge, should exercise due caution in the use of our emotions or passions—our feelings or thoughts—in connection with others or against others.

The chemical action of thought is two-fold. It vitiates the blood and moulds the brain. A desire for revenge embitters life because it poisons the blood. Injustice or unspiritual thoughts deform the brain and finally leads to dementia, insanity, or madness—if not in this life, in the next; for the spirit is what it has made of itself here. Arrogance is spiritual suicide. That is, it creates the means for its own humiliation or degradation in the future—its downfall. No one need fear an earthly tyrant after he gets out of the body. He is like a dead lion. It is those, who are just beginning to realize their greatness as individuals, who are most to fear; but they too will come to the end of their power according to the misuse of it.

If man better understood the subtleties of law in relation to himself—its effect on his own personality; its effect through him on others, and its reactionary results, he would need no spiritual teachers, no police regulation, no books. He would be a law unto himself. Mediums are to an extent of this order, and are forced to obey the law to prevent suffering. Spiritualists have the advantage over other students of nature in knowing of this truth before mere belief. To them morality is a Golden Rule sinks into insignificance besides the knowledge of cause and effect. We do not grant favors for their reciprocal value, but because it is so ordered by nature. The latter constantly gives, and we must do the same to keep pace with her—to be in accord with her—or we become back numbers in the line of progress. Light is an effect of love for humanity. Every act of benevolence, sympathy, or charity brings its spiritual reward. We can not do a kindness without adding an impulse to our soul nature which increases its potency as an individual law; its influence as an entity among its kind; its power of perception—its understanding—and consequently its happiness. Happiness is not a mere emotion or sensation in spirit, but a condition of being—an absolute quantity, immutable and eternal. Law is nature. Man is its product. To become one with nature or law is man's intuitive aim. Conscience directs. It is the God in man which admonishes against wrong doing. It may be temporarily ignored, but it is never silent. It ever comes to the surface again, and begins anew to seek the light. It is the real man asserting his selfhood—his divinity. Thus no soul is ever lost, but must also be its own savior. Spiritualism has come to aid those in spiritual distress concerning this much needed truth; and those who understand her mission can not fail of accomplishing the end in view—individual salvation through the trinity of temperance, justice, and humanity or sympathy; or by self-study, the key to heaven and happiness.

The Cause of Warm and Cold Geological Periods.

Most geologists are agreed that great changes of climate have taken place in prehistoric ages, and the probability is that our own zone has experienced in turn several such changes, so that there have been in it alternate cold and mild periods. The theories advanced to account for these changes are various, and scientific men can scarcely be said to have agreed yet on any one of them. The probability is that many causes conspired to produce the condition of things for which it is sought to account. In a recently published book entitled "The Cause of Warm and Frigid Periods" (Boston, 1894) Mr. C. A. M. Taber makes an interesting contribution to the literature of the subject. From long-extended observations in various quarters of the globe he became impressed with the part played by ocean currents in the distribution of heat and the consequent modification of climate, and he points out that a comparatively slight change in the configuration of the continents would suffice to charge these currents greatly. He is of the opinion that this factor has received too little consideration at the hands of geologists, and he advances some interesting proofs of his contentions.—Literary Digest.

NOTICE.

We have concluded to offer as a premium for the names of five yearly subscribers and \$5, a beautiful, Solid Gold SUNFLOWER BADGE, or Solid Gold Lapel Button, or Solid Gold Scarf Pin. The workmanship and design are first class, and the emblem is purely spiritualistic. Wear the Sunflower, and thus show your colors. If

THE STATUS OF LABOR;

Embracing Economic Thoughts Upon Finance.

BY GEO. F. KITTSCHKE.

CHAPTER I.

AN EPISODE ILLUSTRATIVE OF THE REVELATIONS OF COMPETITIVE LABOR AND CONCENTRATED CAPITAL—THE WEAKNESS OF THE FORMER AND FEARS OF THE LATTER—POWER OF NATURE'S LAWS AND HUMANITY'S DISREGARD OF THEM.

FIRST PRINCIPLE TO BE ADOPTED.

"No fair! One at a time, and I can whip you all."

These words greeted our ears one day during the present Winter while passing along one of the streets of our resident city. It was one of the fashionable exclamations of the hundreds of obnoxious youths who had just previously been confined within the walls of one of those noblest institutions of our land,

The Free School—where millions are taught that greatest of Freedom—Freedom of Thought, and who were just then relaxing their physical natures by the vigorous, though not altogether harmless sport of snow-balling.

Turning our eyes in the direction from whence emanated this begging challenge, we beheld about twenty or more little fearless, as well as careless, urchins, ranging from eight to twelve years of age, united in a relentless assault upon one Gulliver-like youth who was well up in his teens. One bright little fellow, more strategic than the rest, exclaimed in a shrill, commanding voice:

"Hold up, boys! Now yess all git ready, and when I say now all pepper in its onst, for then, yess, he can't dodge 'em all, and he'll git pasterd, sure."

"That's so!" "Good for you, Billy!" "That's what we'll do!" were the coinciding responses which rang forth from that Lilliputian army of snow-balls.

"All right! Are you ready? Take aim then—now!" And at the word a regular volley of snow-balls went whizzing through the air in the direction of the giant-like youth, who, seeing there was no use to longer cope against such odds, and believing, like Falstaff, that "discretion was the better part of valor," took to his heels and made off at a lively pace down a neighboring street, followed by his adversaries amidst deafening shouts of derision mingled with indescribable yells and hoisterous laughter.

Although a reproduction of this little episode is enacted and may be witnessed by others in our streets every day, it contains, nevertheless, a valuable lesson which the laboring and pro-

even the civilized world, might study with profit, and should speedily endeavor to emulate. It is but another illustration of those self-evident truths, viz.: "In union there is strength." "United we stand—divided we fall." "We must hang together if we would not hang separate." "Many hands make work light if they work in unison." "A house divided against itself can not stand," etc.

When will the toiling, moping millions of the world realize the spirit and truth of these axioms and act upon them, instead of parading them upon banners and scrolls, and prating them like pop-parrots, without signification or meaning? Surely not until the masses become intelligently educated; and with this impulse the writer is ardently actuated.

The big bad cried: "No fair!" when the combined assault was made upon him, and uttered the begging challenge that if one would come at a time, he could master the whole, he doubtless told the truth. This is just what the tyrannical and insolent monopolistic combinations of capital are saying to labor to-day throughout Christendom, and especially in this country. The monopolistic corporations having secured the exclusive manipulation of the finances of the nation, aided by a venal, subsidized press and a horde of suborned and unprincipled leaders of the two dominant political parties, are enabled to circumscribe the progress that labor shall make and dictate to it the limit of its production as well as that of its consumption.

The only thing consolidated capital stands in fear of to-day is that labor will become educated to that point wherein it will become united, and eschewing selfishness, will select trusty leaders who will pilot it to the front as the dominant party where it belongs by right of natural law; and right here we pick up the key that unlocks the door of this great mystery.

No one thing is more apparent to the faithful student of nature than this: that wherever the laws of nature are complied with harmony and peace prevail; and, per contra, wherever they are ignored or disregarded and counteracted upon, then, of necessity, follows discord, demoralization, and death; for nothing can survive, in the long run, that wars against nature and her irrevocable laws.

It is evident that productive labor is not subserving its innate function in the economy of nature, otherwise this social upheaval which the world is witnessing to-day and whose interminable pulsations has characterized more or less all generations of past ages, would not now exist. Humanity has got to become consciously educated to the fact that nature and her laws are not to be trifled with, and that if we desire to see peace and harmony prevail, we must study social states and so place all grades of society in consonance with nature's divine laws, that the wheels of human progress will revolve without molestation or grumbling discord; for they do, and will, continue to assert their power as strongly over the social relations of mankind as in the revolutions of the planets.

This being conceded, it becomes essential that mankind become educated in those principles that will tend to make them humbly submit to

those laws, and thus ultimately advance productive labor to its normal prestige. When this point is reached, and not till then, will the world cease to witness class privilege, class rule, and class legislation. Then will wage-slavery cease to exist, and competition a trifle for the requirements and luxuries of life be among the things that were. Hence; the first step requisite for labor to take in order to gain its natural round on the ladder of social economy is to unite upon first principles, and those formulated in accordance with natural laws.

THE SUNFLOWER.

Its Modern and Ancient Significance.

HON. A. B. RICHMOND.

I have often been asked, both verbally and by letter, why the Spiritualists had adopted the sunflower as an emblem of their religion; and why the women of the country, and their organization for the advancement of their sex, had selected yellow as their emblematic color.

I know that the manufacturers of the sunflower jewelry and charms worn by Spiritualists give the following explanation of its symbolical meaning:

"The four corners represent time, matter, space, and intelligence, the foundations of the universe. The sunflower turns its face to the sun of truth. The twelve front petals of the sunflower represent the ten immortal principles and the attributes friendship and love, while the central sun typifies truth. The human face is emblematic of man's spiritual nature. The following are the ten principles: Power, knowledge, experience, reason, strength, courage, zeal, virtue, justice, and mercy."

"The whole spiritual philosophy, in a nut-shell, lies in the doctrine that influences develop principles—principles guide and direct matter, and all are governed by law."

But I am inclined to believe that there is an older and deeper significance to be attached both to the sunflower and its color. Among the ancient Romans and Grecians the sunflower was a favorite emblem of constancy, and it arose from the story of Clytie in ancient mythology, and it is thus related by an old author:

"Clytie was a water-nymph, and was in love with Apollo, the god of the sun, who made her no return. So she paced away, sitting all day long upon the cold ground, with her unbound tresses streaming over her shoulders. Nine days she sat and tasted neither food nor drink, her own tears and the chilly dew her only food. She gazed on the sun when he rose, and as he passed through his daily course to his setting; she saw no other object; her face turned constantly on him. At last they say her limbs rooted in the ground, her face became a flower, which turns on its stem so as always to face the sun through its daily course; for it retains to that extent the feeling of the nymph from whom it sprang."

It is a curious coincidence that the sunflower is a native of tropical America, and differs from the oriental sunflower, although belonging to the same genus. It is certain that our flower does not invariably turn toward the sun as it passes over the heavens. Whether the women have adopted the color yellow from the sunflower as an emblem of constancy, I do not know, and wish that some one who does know would tell us.

Written for the LIGHT OF TRUTH.

PSYCHOMETRY.

A Practical Illustration of Its Nature.

LEVI WOOD.

Sunday evening, February 17th, at Huriburt's Hall, in the village of South Haven, Mich., Dr. M. F. Hammond delivered an able and forcible lecture under the control of invisible intelligences. After being fully introduced, the subject was given him from the audience. It was: "What Are the Scientific Proofs of a Continuous Life, and the Return of Spirits After the Death of the Body, and What Consolation Does It Offer in the Hour of Bereavement?" The speaker asserted that all manifestations in nature could be scientifically demonstrated; that so-called death was but a liberation of the spirit, and only a temporary separation, and necessary for growth and development.

After the close of the lecture, Mrs. Levi Wood, a trance medium, was called for to give some psychometric readings. A number of articles were handed her by entire strangers, and from those she read correctly, to the satisfaction of all, the leading characteristics of those that presented them. But the most wonderful—the culminating event of the evening—was when a small piece of the ill-fated "Chicora" was placed in her hand without any previous knowledge of it being present. She uttered a shriek of despair, and then began to describe the sensations in a thrilling manner—of cold water, of ice, of tossing, rolling, shrieking, drowning, sinking down, down, to be in the cold water and ice, with high, rolling waves and shrieking winds. After a few minutes the control stated he must withdraw from the medium, as the awful condition and sensation thrown upon the medium were beyond description.

Also on the day previous to this, while at a social gathering at the home of S. G. Sheffers, a piece of "Chicora" was placed in her hand, without any previous knowledge, and the conditions then thrown upon the medium at that time were thrilling and heart-rending indeed, more marked and vivid than the one that followed the next day, and it brought tears to the eyes of those present, and the control was asked to withdraw from the medium.

And also a few days previous to the above, Captain Lev Mathews, of the life-saving station at this port, sent for the medium to visit his home, and when fully entered, a piece of the "Chicora" was placed in her hand. She manifested the same awful conditions and sensations as has been described—also telling the condition of the boat at the time of the disaster, the disabling of the engine, being left to the mercy of the wind, and also the fate of all on board; also its present location at that time.

VOICE OF THE PEOPLE

Written for the LIGHT OF TRUTH.

RADICAL REFORM.

Stimulate Superior Production of the Human Species.

Man Behind in Planetary Evolution.

OSCAR E. MAY.

In the issue of February 24 of *Light of Truth*, Capt. E. W. Gould has offered some supplementary thought to a series of articles on the "New Departure," by Prof. Loveland. The article is timely and contains many suggestions which lead up to a subject fraught with grave consequences in the procreation of the race. While the conclusions reached by the captain are perfectly logical and tenable, we can not think the same of his premises in their entirety. The over-production of the present type of the human species is certainly a cause for genuine alarm and a most deplorable state of affairs, but that it is inevitable we shall now endeavor to show.

While over-production of an inferior grade of people is possible and something to be deplored, yet we can not think that the "primary cause" of the present chaotic condition of humanity is to be found in over-production. We contend there is a cause behind even that, and would much rather attribute the evil to inferior "production"; for, to many, it is evident that the planet is not evolving a race that is keeping pace with the evolution of the planet itself. We think that of the human species and all other species in the past, will continue to do so in the future irrespective of prohibitory legislative enactment by man himself. By studying our social fabric of to-day closely the intelligent mind will be slow to see how prohibitory legislation would prohibit over-production of the human species. Such enactments might easily, and would surely, be evaded by the dissolute or loose, thereby producing a state of moral depravity probably in excess of that we now endure.

The planet will surely never burden itself with over-production of any species, being capable of evolving a sufficient number of every species, it will probably continue to do its work, be the product good, bad, or indifferent. Procreation is inevitable, and in a numerical sense is a matter over which humanity can have no control. While we may not restrict the number of human beings to be yet produced, we can, however, control, command, and improve the kind or quality, and it is just here that we prefer to locate the *primary cause* of the existing evil. This is a different proposition altogether, and one that addresses itself to the reasoning faculties as being perfectly feasible.

Scientific investigation and experiment have demonstrated the entire feasibility of various *forms of reincarnation*, but *reincarnation* the most radically avoided. With reference to the amelioration of humanity nothing could be more radical or practicable. If the planet is not evolving a superior race of people, she is not to blame for it. She is simply doing the best she can with the protoplasm furnished by existing conditions. In the beginning she imbues each soul with an equal amount of potential energy, and if in their earthly career some are idiots while others are sages it is no fault of her own. If all are to ultimately acquire infinite wisdom or attain to a degree of perfection like unto that of God or great good, it is no postulate to assume that in the beginning of their earthly career, all are created equal with respect to their potential energy. If we are all equal in the so-called end we must have been equal in the beginning. The horse that won the race must have been more than the equal of his competitor in the beginning, else he could not have been the victor in the end; while the two that finish equal in the end must have been equal in the beginning, else they could not have finished equally.

If we are equal in the beginning with respect to the amount of potential energy we possess, it seems that we should be equal in the various ways in which this potential energy or soul-force finds expression in the individual, such as physical perfection, intellectual endowment, moral stamina, etc., but we are not. Such being the case it is only natural to look to protoplasmic or birth conditions for the cause of this marked disparity. We should prefer to locate the "primary cause" of Mr. Gould right here in the protoplasmic conditions.

As a rule idiots and sages do not proceed from the same progenitors, protoplasmic conditions being identically the same. We employ this term in its most comprehensive sense, supposing it to have reference to the production not only of a perfect physical form, but to include the moral, intellectual, and spiritual status of the progenitors as well; and think that the disparity sometimes observable in the posterity of some parents may be explained as a result of adverse influence during the gestation period.

If evolution implies involution then the spiritual germ must have endorsed within it all that is evolved from it, as seen in the progressive human being, both incarnate and decarnate. The planet furnishes protoplasmic conditions for the incarnation and evolution of just so many spiritual germs of the human species and all other species and no more. This we believe is governed by immutable law, making over-production of any species impossible, but defying any attempt of any of the species to limit the number of spiritual germs to be incarnated. We can not see how the operation of this law favors the human species in any way.

The deplorable birth or prenatal conditions that have produced the present generation have most probably been occasioned by the despotism of arrogant potentates, and the servile obeisance of priestly propagandism. Such teachings being calculated to deplete the moral forces and discourage the individual effort, a protoplasm was furnished which could not possibly produce a perfect specimen of the human species, and the present race (inferior when compared with what it could and should be) is the result. From this as well as the history of

the race, both ancient and modern, it is evident that the destiny of the race is contingent upon the protoplasm, for by it and through it only can there be produced that specimen of humanity which shall conform precisely to the perfect primordial plan designed by infinite intelligence. This has been practically demonstrated repeatedly by those interested.

The planet not having been subject to human interference, sustained no such set-back as was suffered by the race, by reason of such interference, and in consequence has gone on evolving until now it has nearly reached a plane much in advance of the race itself. Indeed, if the evolution of the race equalled that of the planet the millennium would be much nearer than is generally supposed.

If the human species has sustained this set-back, it may be wondered why other species have not suffered in like manner, all being subject to the operation of the same law. Perhaps they have suffered somewhat out of sympathy, but, we think not, very materially, for of all the species common to the planet we think the human species is the only one that has had the temerity to meddle or try to meddle with its own existence and in the light of common sense and reason is the one which should pay the penalty of its own folly and not rely on the vicarious atonement of some other species.

Finally we think a study of this subject will teach man why he is what he is, and will also teach him the best way of ameliorating his condition by urging an advocacy of and inculcating a practical observance of those principles which deal with congenital reform. Spiritualists, of all others, realize the absolute necessity of good conditions for the production of genuine phenomena, and it is no more than reasonable to think that with better conditions the planet itself might produce more gratifying results with respect to the human species. As an experiment it would be interesting, and, perhaps, why Rome wishes to control our public schools.

TRIALS OF A NEW MEDIUM.

To the Editor of LIGHT OF TRUTH.

When we first came to Amelia, O., to live, we heard of but few Spiritualists. Yet among the ladies who called was a Mrs. Louie Martin, who inquired anxiously, it seemed, if we were Spiritualists. We answered "Yes"; and we then learned that she had been developing mediumship against her will, and at first to her utmost surprise. We asked her to tell us how the manifestations had commenced, as it appeared to us a curious thing to have a medium develop spontaneously, as it were. Her reply was about as follows:

"It has come to me within the last four months. I would be sitting in the evening reading or occupied with a little work, when I would hear raps in an adjoining room. The raps kept on until I began to investigate, to find out what it meant. After a time when they came I would feel as though there was some one present. Then another strange thing happened. Upon putting my hands on a table at any time they would become convulsed, and I had no control of them. At last my husband gave me a slate, and my hand moved to the pencil, took it up, and wrote a name I recognized. Since that time I have written many names and messages."

With this lady knowing little about the methods of mediums, we find that a certain spirit, a former school teacher of hers, acts as a control, and an Indian calling himself Red Cloud assists her. Through this medium, and some lectures delivered here by J. Clegg Wright, quite an interest has been developed in Spiritualism, so much so that Mrs. Martin's parlors are crowded nightly by enquirers, while we are assailed by questioners and also for loans of the *Light of Truth*. We have loaned out nearly all our back numbers, but still are asked for more. Mrs. Martin has subscribed for the paper herself, and is making an effort to get other subscribers, that promises success.

One who reads this far will not see that this woman has done anything remiss, but the dear, bigoted people about here think differently. The *Clermont Courier* has taken upon itself to write "fake" expose reports, saying that efforts were being made about here to raise the dead bodily from their graves, etc. These reports did nothing but create laughter, and hurt no one, as no real names were used, but to-day Mrs. Martin came here much grieved. A certain communication from a celebrated man had fallen into the hands of the bigoted editor, who copied it into his paper, making it the butt of ridicule, and also giving the medium's name.

To the older mediums this will seem a likely result, but to her, who had never felt the weight before of a Christian's righteous wrath, and whose confidence had been abused, it fell as a blow. This caused me to write an account of the matter to the *Light of Truth*, thinking it a good time to introduce this young worker in the cause to the fellowship of kindred minds, thus bringing the angel world nearer to her to strengthen her.

Let us by kind sympathy and words of good cheer make her feel that Spiritualists are a friendly people, and that to an earnest medium kind thoughts are wafted and the hand of fellowship outstretched. Mrs. J. Clegg Wright, P. O. Box 75, Amelia, O.

Severe but Honest.

W. H. Myers, of Hoaglin, O., writes: "I am going to Chicago soon, and from there go out to some distant point to work the school supply business, while my wife will run the postoffice and sell groceries to those who do not see the spooks prowling around the corner. Oh, this damnable persecution of the so-called Christians! Honestly, brother, if their doctrines were true, their heaven and their hell realities, and if these bigoted sanctified devils are to climb the lightning rods of peace in the New Jerusalem, I shall consider it a pleasure to shovel coals and wheel sulphur over the infant-skulled-famed streets in that land where snow-drifts are unknown."

I wish you and the cause of "Truth" a "Light" road to carry through this world of storms.

* LIGHT OF TRUTH *

A HIT BACK

Concerning Some Washington Seances.

To the Editor of LIGHT OF TRUTH.

Many readers of your paper, those who have attended Mrs. Wm. Keeler's seances for years, and her many friends in this city are shocked by your article by Hannah Wolff. The animus of this woman was engendered by our publication in the *Columbian City* of an obituary notice that did not happen to picture her deceased husband as the angel every one knew him not to be. No one knew him better than we, and in writing an obituary we depicted to the best of our ability his admirable traits of character, and at the same time we laid bare those faults of his public career which were so familiar to those who knew him best. This is what she refers to when she writes about our traducing him when he was in his coffin. A reference to the files of our paper will reveal to any reader the fairness of the article. But it was not flowery and false when he worked to traduce the Keelers on every occasion possible. So violent was she that when I was employed by the First Society of Spiritualists of Washington, to give tests at their Sunday membership, she walked out of the hall, severed her membership, and has not attended a meeting there since.

It is amazing to people here that you would permit this public traducing of mediums who have made Washington their permanent home, and whose seances are visited by the best persons of the city, and whose genuineness of mediumship is fully attested by those competent to judge. I do not want to assume to be editor of your paper, but it seems to me, and to many here whose feelings have been outraged by this virulent woman's words, that it would be no more than an act of justice in your public position to in some measure right the wrong you have allowed to be done. The article can not injure in this city, but is designed to in communities where the persons referred to are not known. A public protest against such conduct as Mrs. Wolff's would be signed by hundreds of eminent persons in the District of Columbia.

Very truly yours,

PIERRE L. O. A. KEELER.

THE N. S. A.

Its Mission and That of Mediums to Begin - Where Christianity Left Off.

DR. WM. CLEVELAND.

When Jesus made his appearance on earth he was spiritually prepared to give to man a higher and better religion; and had he lived out his full time on the earth we would be in a higher state of civilization to-day than we are, for Jesus exemplified his religion.

The Catholic priests saw their opportunity to make religious capital out of the New religion, and they called around Jesus a large force of ignorant followers and established themselves at their head and proclaimed themselves the only true followers of Christ. By the shedding of much blood they succeeded, and now dominate a large portion of the civilized world. From the Pope down Catholics are all idol worshippers. They worship the old Jewish God, which is a myth. They manufacture a holy ghost and named him a god, another myth. They called this one down to earth and through some arrangement overshadowed a maiden, and through her produced another god, also a myth; for Mary and Jesus both proclaimed that Joseph was the lawful father of the one in question.

They also worship Mary as the mother of a god in all four of them. They make use of a cross as a symbol of the death of their man god on the earth, which is barbarous in the extreme. The Catholics are well organized in all parts of the earth, and backed up by the Pope, his cardinals, bishops, and priests, they are so strongly fortified that they are almost impregnable. The Protestants are only one degree removed from these mythical god worshippers. The three first-named gods answer them very well, and they are contented to allow Mary to go free.

If Jesus, his father, and his mother had ever proclaimed that he was a god there might be some excuse made for all these theists. But the foundation of all originated in a dream, and notwithstanding all the protestations that Jesus could make to the contrary, they will insist that he is one-half a god, or one god in three. Jesus proclaimed, that others, coming after him, would do even greater things than he. Now, who are they that do it? Surely one can not find them among the Catholics; and the Protestants proclaim in a loud voice that it is sacrilegious to even attempt to do these things. Who, therefore, but our spiritual mediums are the true followers of that noble hero who boldly came forward and gave himself up to die for a high and noble principle?

There is no doubt but that Jesus was a chosen medium brought out by the spirit world to bring a new truth into the world. But not until the present day has civilization advanced far enough to permit a new code of spiritual laws to be introduced to earth. It thus belongs to the Spiritualists to buckle on the armor, organize themselves into a strong band, and proclaim the truth.

The Christians all along through the past ages have been playing a kind of false comedy, and have put up a barrier betwixt themselves and the spirit world, which has driven masses into infidelity. The religion of the future is to be humanitarian in every respect, we are to take up where the former left off.

Through the efforts of the N. S. A. and the *Light of Truth* and other spiritual papers we can redeem the world from sin, being backed up by the angel world, and thus will in time redeem them from the sorrowing conditions that Christianity has hedged around them. Let us all work with a will and win.

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ELLA WILSON MARCHANT.

II.

In the Spring of 1893 I had a desire to write out this experience for the *Psychical Review*, published in Boston, the organ of the American Psychical Research Society. But before doing so I wanted to get those two questions answered, thinking that I then should have a complete story, or as much of one as it was likely to obtain after all these years. But how should I accomplish it? My opportunities for consulting good mediums were very rare. I studied over it for some time, and then my mind reverted to a medium of wonderful power, with whom I had accidentally (if there are any accidents) become acquainted a few months previous. This medium—once prominently before the public as such—has been hiding his light under a bushel for years, and only now and then a privileged one may obtain the benefit of his truly wonderful powers—and he does not work for pay, and is, therefore, neither a professional nor a "commercial" medium, and, inasmuch as he absolutely refuses to have his name given to the public, he can not be said to be working for fame or notoriety. He had, through automatic writing, answered questions written within folded pellets, to my entire satisfaction; and I now determined to send him a sealed letter, written to my uncle, and see if I could not obtain what I desired. Accordingly, I wrote the following:

"Mr. Forbes Potter: My dear uncle in spirit-life. Did you try to give me your name through Mrs. J. J. Whitney, on the Oakland camp-ground, in the Summer of 1889? The name given was George Potter, and no one recognized it. Was it not a mistake? And was not the name intended to be Forbes Potter, instead? And were you killed by Indians, your way to California many years ago? I desire to write out the story for publication in the *Psychical Review*, of Boston, and I would like these points settled by the spirit world. Will not my uncle, or some one who can answer for him, please give me a definite answer through the mediumship of Mrs. J. J. Whitney? [Here follow the name, residence, and business of the medium, but I am not at liberty to give them to the public.] You will not only be doing me a favor, but more especially will you favor the society of Psychical Research, and the world at large.

"Sincerely your niece,
"ELLA WILSON MARCHANT."

Thursday, June 1, 1893.

This letter I copied so as to retain a duplicate, then folded it up, wrapped it in a piece of blank paper, put it in an unaddressed envelope—a small one—sealed the envelope, and placed a two-cent Columbian stamp over the point of the sealing place. Then I addressed a few lines to the medium, stating that the sealed envelope contained questions that I was desirous of having answered through his mediumship, because I wanted a complete chain of evidence in a psychical or spiritualistic experience, that I was thinking of writing out for the *Psychical Review*. I gave him no clue whatever to the nature of the questions, nor had he ever obtained the name of this relative in any possible manner from me, as I had never thought of him at all when I had the sitting that I have spoken of, in which the medium (whom, for the sake of convenience, I will call Mr. O.) answered questions written within folded pellets. I requested the return of the sealed letter, as a matter of course.

The following is a part of the answer which I received:

"CHICAGO, ILL., June 15, 1893.

"Mrs. Ella Wilson Marchant:

"Dear Madam: Yours of June 1st forwarded me from home, duly received. Excuse the delay in answering. Have attended the great World's Fair to the extent of neglecting everything else. I start for home next Monday.

"I pray you under no circumstances to divulge my name in this matter, as my family is bitterly opposed to the cause.

"Your letter before me gives me great strength, and hope the answer will be direct and satisfactory.

"Answers to questions as I get them:

"I not only tried to give you my name through the medium named, but later, and was crowded out on each occasion. The mediums were of a weak and feeble organization, not developed to the higher phase, and prepared to take on outside influences—in other words, merely band, or body control mediums. The medium you speak of has a being control named George, and on the occasion you speak of, during the excitement of a camp-meeting, where all are anxious to be heard, possibly her control coming in suddenly broke that spirit chain.

"It is not right now to tell you all the details of the attack by the Indians. There are now living two white men that were more to blame than the Indians. Some day, not far distant, and through this medium, your uncle Forbes Potter, not George, will explain all to you."

"I get a little more, but can't reduce it to

writing. Once more, I request you to truthfully refrain from making me public in this matter.

"You speak about pay for my services. I am beyond that—don't need money—but light, and more spirit power; and am getting my pay that way from my good spirit guides," etc.

With this letter came my sealed letter, bearing no appearance of having been tampered with. That sealed letter, along with a written account of the story up to a certain date, was sent to the secretary of the Psychical Research Society for examination, although, as I stated (and I expressed my regret that I had not foreseen and provided against such a condition), I could not permit it to be opened because it would disclose the identity of the medium, and I was in honor bound not to disclose that. I merely wished them to see the condition in which the letter came back to me, and then return it to me, when I would open it and see if the contents were as I originally placed them, and let them know. This was done, I finding the contents of the letter just as I remembered having written and placed them, and so apprising them.

Some weeks passed away before I took another step; and then I wrote again to Mr. O., enclosing another sealed letter to my uncle, in which I claimed the promise made in the above letter, that he would "explain all to me." "Providing," I said, "it is in your power to make the promise good at the present time." And, in order to have the chain of evidence as complete as possible, I also wrote to Mrs. J. J. Whitney, to inquire as to her having a guide by the name of George. I had heard of her guide, William H. Saulsbury, who claims to have been executed for witchcraft, during (I think) the Salem craze. I had also heard of Mayflower; but I had never heard of George; and I was somewhat inclined to think there might be some mistake about it. I wrote very briefly, merely asking if she had such a control, and stating that she would not only be doing me a favor, but the world at large, by giving me the desired information. Her answer was in part as follows:

"I have three controls: William H. Saulsbury, George, and little May Flower, all three truthful, powerful spirits."

A few days later I received a letter from Mr. O. The reader will please pardon my seeming egotism in quoting what I do from this letter—I mean the reference to myself. I quote it because I believe it has a bearing upon this narrative. In the light of my meeting, as I did, with this medium, and his calling at my home, were spirit-directed events, and that because they had a work for him to do, in connection with myself, did they so powerfully impress him, on the occasion he speaks of. His letter, dated August 8th, contained the following:

"Yours received some days ago. It has been impossible to get any more. Can not come in rapport with the spirit you desire.

"My guide, Dr. Bartlett (I give a fictitious name), tells me it is not time yet.

"I expect to go south to San Diego, and Los Angeles, later, and, if possible, would like to see you very much. Then possibly we can sit and be successful in getting direct communication.

"I have been in every society, but never had such a band of spirits about as when in your company. You must have thought my conduct strange at your house, but I could not remain without their taking entire control of me, and I dislike that very much."

The strange conduct he speaks of was nothing more than a rather abrupt departure; but as he was intending to leave town by train, I merely thought he had suddenly remembered that it was time to be going. But it seems the spirits desired to voice something through him to me:

The next letter I received from him bears the date of August 17th, and contained the following:

"There is some one that rushes in every time I try to get the information you desire. My control tells me all will be explained to you when we meet."

"I will go to San Diego Sunday. Fear I can not come to San Bernardino, but will see you some day."

"Hello! Potter is here! He tells me while in the company of twenty-seven men, crossing the plains, five of the company became dissatisfied, and left the train, or company, and joined a band of outlaws and Indians. He, with the remaining twenty-one, were surprised and butchered, their bodies buried in the brush; and that two of the scoundrels are living to-day; have raised interesting families and for that reason would not divulge their names."

It seems, by this letter, that after trying in vain to get in rapport with the spirit, while writing, and after having expressed his fear that he would not be able to visit San Bernardino, on his prospective trip, suddenly he felt the influence of my uncle's spirit presence, and received from him the foregoing statement.

I wrote to him at San Diego, and spoke of the recent finding of some skeletons, and other remains, in southern Arizona, indicating that some party had probably been massacred there, and conjectured connected the lost party with the days of the "gold fever." I also asked him if he knew anything of Mrs. Whitney's controls. Nearly two months passed before I heard from him again, and then, October 7th he wrote, explaining that he had been on the move all the time, and said:

"You ask me if I knew Mrs. Whitney's control. I never saw the lady but once, never spoke to her—would not know her if I should see her for day—and know nothing of her control."

"I find out the bones you speak of in Arizona were not those of Forbes Potter. I will get you the entire story some day, not far distant."

The letters now followed in rapid succession. October 12th he wrote:

"I will be in Los Angeles next month, but fear I will not be able to visit San Bernardino. Can't you arrange it to visit some of your friends in Los Angeles, so we can have a sitting together? I think I have the story complete about the adventures of your uncle, but I have not been able to control *myself* long enough to write it as it should be told."

"Forbes Potter was murdered in Colorado, near the Utah line, on the south branch of the Platte river; was killed by renegades from his party, assisted by Indians and Mormons. The entire party were killed. 'No bones left to tell the tale.'"

"More—much more—when I see you."

Here a new element is introduced into the account, viz., Mormons. Comments thereon are reserved until later on. But for the fact that "more—much more" was promised, I should have thought the story was about all told. However, I eagerly followed on, in the hope of obtaining materials for something like a verification of the story. The complete narrative was always postponed until we should meet, and always promised when that meeting should be had. October 20th, he wrote again: "I have the strong impression that, I will meet you when I go South; then will try and be in control to get the entire story from the uncle."

November 1st, "The entire story of the uncle will be told you soon through me." November 19th, "My guide tells me that I will see you."

"Then will try and give you the story of the uncle."

In order, as I thought, to facilitate the matter of obtaining a connected account, and to secure points for possible verification, I prepared the following list of questions concerning my uncle and his party, their journey and their movements:

"1. Was it not in 1856 that you started for California?"

"2. Where did you leave the borders of civilization?"

"3. What time of year?"

"4. Who was your captain, or leader?"

"5. State the locality, as nearly as possible, where your company were massacred—name of the canyon, or creek, or whatever else may help to identify the place."

"6. State the time of year, how long had you been traveling?"

"7. Please give the names of the five men who deserted you and joined the Indians at outlaws?"

"8. How many Mormons were connected with you?"

"9. Can you give any of their names?"

"10. What were the character and nature of the outlaws associated with the Indians?"

"11. What was the name of the Indian chief?"

"12. What white people—freighters, messengers, or others—did you meet, pass, or sit between your starting place and your final camp?"

"13. Did you ever fall in with any of Alexander Majors' men, or F. G. Coe's men, or a boy, now known as Buffalo Bill—others? To whom would you advise me to write for information, or confirmation?"

"14. Will you give me the names of the men, now living, who proved traitors? I will be guided by any restrictions or conditions you make as to what use I may make of the names."

"15. To give me as many of the names of your party as you can—all of them, if you can, and any particulars concerning them that you may be able to give; as to where they were from; and what friends they may now have earth with whom it may be possible for me to communicate, or at least to locate."

"If you can not answer all of these questions, or give all the information asked for, please answer what you can, and give what information lies in your power."

This list I sent in a sealed letter to Mr. December 1st, requesting him to carry the letter about his person until we should meet. He did not seem to quite understand me, and wrote back, "All I have got so far, to the sealed letter is 'Not now, but soon, you will know it all as far as I can tell you.' With your permission I will turn the letter, and see what results I can write you."

This suggestion of burning the letter was reference to a very peculiar phase of mediumship which I had seen him exhibit. I handed him a folded pellet, which he took in his thumb and finger long enough to touch a lighted match to it and burn it to ashes. Then collecting the ashes and wrapping them in a bit of paper, he handed them to me and afterwards wrote out a correct answer to the written question, giving the name of the person I had addressed. I wrote back my answer to his burning the sealed letter, and told him he had burned the questions sent me, and yet get nothing—only 'Not now, but soon, you will know it all as far as I can tell you.' It is seldom falls am sorely disappointed, as it seldom falls me at the house of my sister, in Los Angeles, Sunday, December 17th, Sunday being the day of the attack.

"Alexander Majors was at the head of a business who sent freight trains 'across the plains,' messenger, wagon drivers, etc., etc."

day that he was at leisure. When he came to fulfill his appointment he stated that he had not been able to retire until midnight the night before, and then was too tired to sleep, and, consequently, he felt that he was in poor condition to give the long-promised sitting. We engaged in general conversation for awhile, and then, as a sort of prelude to the sitting, I read him what I might call the first installment of my uncle's story, which had been published in the *Golden Rule*, of San Francisco, in November, 1890, the story ending with the scene of Mand Lord Drake. He had never before heard my part of the story, except in a very abbreviated form, written to him in one of my letters, after he had written me what had come to him concerning it. Even that he had now forgotten, he said it had come from him, and he seemed unable to recall it. Then I began to review our correspondence, and got as far as the third letter written by him, when, while I was reading the paragraph which began with the exclamation, 'Hello! Potter is here!'—he suddenly clasped his hand to his forehead, and exclaimed, 'Oh! something broke! I have it all now! It all comes back to me! I can give you the story now!'

Supposing that it would be written though his hand, I made haste to get a little table near him with a writing tablet placed upon it. I had, in an envelope, a copy of the same list of questions which he had recently burned. By his permission, I sealed the envelope, and laid it before him. Among the questions I had asked, were, What tribe of Indians had engaged in the massacre? and, What was the name of the chief?

The medium held a pencil in his hand, and, after a little waiting for the spirit to obtain control, the following was written:

"What a bunch of nervous material—ugly nerves—you have. You want all at one time. I know you want to go into the Indian business. I do you suppose your Uncle Forbes would let you suppose you are an Indian chief? Well, you will hear much to-day, and about all you can hear."

"I experienced a sense of dismay when I saw the signature written so soon, fearing that that was all the communication I was to receive, but it appeared that I was to hear the story from the lips of the medium, instead of its being written through his hand. And that was literally what had been promised, as will be seen by the message that was given me in the letter of November 1st, as well as in the closing words of the above communication."

As soon as the signature had been written the medium pushed the paper toward me, with the request that I read it; and only after it was read did he, himself, seem to understand that it was to tell the story, instead of writing it. He, accordingly, composed himself, with his hand bowed upon his hand, ready to repeat whatever might come to him. I interrupted to make a note of the first statement made, (fearing to trust to my memory. But he said, 'I shall lose it.' So there was nothing for it but to listen attentively, and note down the principal statements how and when I could, then fearing that my action would disturb the delicate conditions necessary for the transmission of the intelligence from the spirit to the medium, and through him to me.

The following is a condensed statement of what was told me:

In the Fall of 1855, Forbes Potter was in St. Louis, Mo. He there formed the acquaintance of a man by the name of Joel Richardson, and they became friends. In January, 1856, his family saw him for the last time. In April, of the same year, he and his friend left St. Louis for California. At first there were about two hundred in the party, but they divided up, for one reason and another—some wanted to go one route, some another; some wanted to do this, and some wanted to do that; until the party containing Forbes Potter and Joel Richardson numbered only twenty-seven men, and they took the Central Route. At Nebraska City they were some trouble—a quarrel, or something of the kind (the spirit expressed unwillingness to go into details concerning the affair), and five far as I can tell you. With your permission I will turn the letter, and see what results I can write you."

This suggestion of burning the letter was reference to a very peculiar phase of mediumship which I had seen him exhibit. I handed him a folded pellet, which he took in his thumb and finger long enough to touch a lighted match to it and burn it to ashes. Then collecting the ashes and wrapping them in a bit of paper, he handed them to me and afterwards wrote out a correct answer to the written question, giving the name of the person I had addressed. I wrote back my answer to his burning the sealed letter, and told him he had burned the questions sent me, and yet get nothing—only 'Not now, but soon, you will know it all as far as I can tell you.' It is seldom falls am sorely disappointed, as it seldom falls me at the house of my sister, in Los Angeles, Sunday, December 17th, Sunday being the day of the attack.

"Alexander Majors was at the head of a business who sent freight trains 'across the plains,' messenger, wagon drivers, etc., etc."

"I began as ignorance usually begins, by denying the manifestations. My friend, an editor of a country journal, had been down to Elken Phelps and published the wonderful manifestations said to have happened there. I sent out a word to him that I would not attempt to build up my journal on the basis of sensational stories. He came in to see me, and I saw that he was

(To be Continued.)

M. S. 47.

The Anniversary in Boston.—Interesting All-Day Sessions.—Great Awakening.

Beginning with the united observances of the anniversary by the Veteran Spiritualists' Union and Helping Hand Society on Wednesday, March 27th, and extending through the succeeding days until the close of March 31st, the celebration of the advent of Modern Spiritualism in Boston proved to be a grand triumph for our cause, and an occasion of joy and thanksgiving never to be forgotten by those who participated in it. As early as Wednesday out-of-town Spiritualists began to arrive at the "Hub," and on each succeeding day new relays from the outlying districts added to the strength of numbers in our midst. A report of Wednesday's meeting has already been furnished to LIGHT OF TRUTH. On Thursday the Ladies' Industrial Union celebrated the anniversary with appropriate exercises, many talented speakers and singers contributing to the enjoyment of the occasion.

On Friday, March 29th, the Ladies' Aid Society opened their jubilee by the dedication of their handsome new hall, at 241 Tremont street. The quarters here secured are commodious and elegant, and the Ladies' Aid is to be congratulated in its change of accommodations for its patrons and friends.

In the afternoon of Friday the public was entertained under the auspices of this society, by musical numbers and vocal selections from Miss Amanda Bailey, the sweet and phenomenal singer of Salem; Mr. Chas. W. Sullivan, and Miss Burnett. These artists, together with the Longley Quartet, furnished much of the musical part of the exercises of all the meetings at this place until the close of the exercises late on Saturday night. J. Frank Baxter also largely contributed to the pleasure of the large assemblies of both evenings by several stirring vocal selections, Mr. Sullivan assisting him at different times. Mr. Baxter also gave a spiritual address on Friday evening that was received with demonstrative marks of approval.

On Friday afternoon and evening, also on Saturday forenoon, Moses Hall electrified the audiences with his grand and uplifting discourses, while several other well known speakers, including Dr. A. H. Richardson, Mrs. N. J. Willis, Mrs. Carrie Loring, and Mrs. M. T. Longley gave freely of their services at these meetings.

The mediums, too, were very much in evidence at these gatherings. Mrs. May S. Pepper, Mrs. Mason, Mrs. Dowd, Mrs. Chandler, Mrs. Cunningham, Mr. Tuttle, Mrs. Burbeck, Mrs. Leslie, and others, voicing greetings from individual spirits to their friends on earth. Mrs. Mason in her sweet singing added largely to the harmonies of each session.

On Saturday Miss Harlow made a fine address; Mrs. Waterhouse spoke many truths to the acceptance of all; Mrs. Sarah Byrnes delivered an eloquent discourse replete with beauty and instruction; Mrs. Longley delivered words appropriate to the occasion, and many more of our talented and earnest workers assisted in making this one of the grandest celebrations this city has ever seen. At each service the hall was crowded with attentive and interested Spiritualists. Meals were served both days by the ladies of the society, and the utmost harmony prevailed.

Sunday, March 31st, was the great day of the year to the Spiritualists of Boston and vicinity. The secular papers of Monday stated that over ten thousand advocates of our cause assembled at the meeting places in Boston, and that nearly forty meetings by Spiritualists were conducted on that day in the city.

The reports of these meetings by the daily press were fair, unprejudiced, and given in a generous spirit. Of the meetings held under the auspices of Berkeley Hall Society, the *Boston Post* recounts the following:

"The hall-room of Odd Fellows' Hall was crowded to its utmost seating and standing capacity yesterday morning, afternoon, and evening. The occasion was the celebration by the Boston Spiritual Temple of the forty-seventh anniversary of the founding of Modern Spiritualism."

Mrs. M. T. Longley, M. D., made the invocation, and pronounced the benediction at the morning ceremonies. The audience was welcomed by President William H. Banks. The leading numbers on the morning program were a talk by Dr. H. B. Storer, the venerable president of the Censor Bay Grove Association, and of the Veteran Spiritualist Association, and an address by Moses Hull, president of the Chicago Spiritualists' Temple.

Dr. Storer was introduced by the president, and related the history of his conversion to Spiritualism as follows:

"The calendar indicates that we have made forty-seven steps on the spiritual highway, but the calendar does not indicate the progress made in public opinion since the dawn of Modern Spiritualism. I have been a Spiritualist for forty-five years, and the joys and blessings of my life I attribute to this source."

I began by denying.

"I began as ignorance usually begins, by denying the manifestations. My friend, an editor of a country journal, had been down to Elken Phelps and published the wonderful manifestations said to have happened there. I sent out a word to him that I would not attempt to build up my journal on the basis of sensational stories. He came in to see me, and I saw that he was

thoroughly convinced of the seances. At his invitation I went down to Stratford and called upon Dr. Phelps. The family had all left the house for needed rest. 'Yesterday morning,' said Dr. Phelps, 'I heard something in the front room. I went and looked. There the piano was being pushed from where it usually stood to where it now rests, and a piece of music came up and rested on the stand.'

"I looked at the doctor. He had been a Congregational minister and was the picture of a reverend and reliable man. My house has been full of brother ministers and lawyers belonging to the family. They have been confounded, and no evidence of anything but spirit work has been discovered. I asked him if any medium could be found to give some more evidence. He mentioned Miss Brook, a girl of 13, at Bridgeport. I went down there at once and was invited to join the circle at her home in the evening. The circle began to ask silent questions, and though the raps came we were all ignorant, except the questioner, as to the responses. By and by it came my turn. I asked if there was any spirit that would communicate with me. At once the table was covered with raps."

WIFE SPELLED HER NAME.

"My first wife spelled out her maiden name and how long she had been in the spirit—less than two years. And then came a message spelling her baby's name. Facts followed facts, then my future mediumship was predicted, which after two years came true, and has been with me ever since."

Mr. Hull spoke at length upon the origin and history of Spiritualism, and its status in the present day. He detailed at length the effect of Spiritualism on all other religions, and quoted Roman Catholic authorities as saying that the manifestations of the Little Fox sisters were responsible for the conversion of 9,000,000 people to spiritualistic belief. He also told of the progress made by the thirty-six camp-meeting sessions held during the past season.

The speaker of the afternoon was Prof. A. E. Tisdale, the blind orator of the Washington branch. He spoke forty-five minutes, with intense rapidity, telling how Spiritualism really dated back to the days of Grecian gods. He arraigned in a bitter invective all sciences, philosophies, and religions, from the birth of Christ down to date. He said they had fallen, and were bound to fall, and when all religions, and the Bible had disappeared, Spiritualism would then step in to solve the personal equation, and preserve the doctrine of individualism.

SUNDAY EVENING IS FORTHY SEVEN.

Mrs. M. T. Longley spoke of the significance of the number 47. She said forty-seven years is a large piece of the life of a human being, but it is only then that he or she begins to realize the stern purposes and realities of life."

She went on to draw pathetic instances of the great consolation to be found in Spiritualism, especially as revealed in the evidence brought through mediums, from false rappings to spirit torques, all of which she maintained was scientific evidence of immortality and actual life in the great beyond.

"Living in the hopes raised by these expectations, human beings learn to conduct themselves rationally and beautifully in daily life." Reviewing the work of Spiritualists in the last forty-seven years, she prophesied before the completion of the half century the erection and maintenance of hospitals and homes conducted for and by Spiritualists.

The greatest success of the afternoon was achieved by Mrs. May S. Pepper, who was set down on the program for "delineations." She is one of that class of "test mediums" who profess to be continually in the presence of the spirits of those who have "passed on." She is considered one of the best in her line. She speaks a jargon, supposedly English, with a mixture of negro and Indian dialect. The "messages" she "reached out" applied apparently in each case most aptly. She is very bright and quick in her sallies, and is never at a loss for a reply to an unbeliever. She kept the audience in roars of laughter, but unfortunately more than once some were moved to tears by the messages she delivered to them from their "braves" and "squaws."

Odd Fellows' Hall was elaborately and beautifully decorated, flags, bunting, and mottoes covering the walls at every point, while choice cut-flowers and potted plants added to the beauty of the scene. The evening program consisted of invocations, speeches, songs, instrumental music, recitations, delineations, poems, and readings.

On this occasion the chief discourse was delivered by Moses Hull, who chose his text from Matthew, 'Let your light so shine before men that they may see your good works, and glorify your father who is in heaven.' The speaker held the rapt attention of the immense audience for an hour and a quarter with his glowing depictions of the value, work, and future of Spiritualism. At the close of the speaker's masterly address, J. B. Hatch, Sr., moved that a vote of thanks be tendered Mr. Hull for the able lectures delivered during March, which was unanimously carried by a tremendous and enthusiastic 'Aye!'

The readings of Lucette Webster, Willie Sheldon, and others were full of beauty and power. The exquisite rendition of choice violin selections morning and evening by Master Charles Hatch were greatly appreciated, and the reading of a poem written for the occasion by Mrs. Longley, and read by Master Eddie Hatch, was much enjoyed. The three little granddaughters of Mr. Hull, the Misses Johnson, rendered a beautiful violin trio, and their mother, Mrs. Florence Johnson, gave a fine reading at the evening session. During the morning service Mrs. M. E. Cadwallader made appropriate remarks, voicing her interest in the occasion, and speaking a good word for the N. S. A.

The Boston Globe in closing a lengthy report of the exercises states that the general entertainment was of a high order.

The following were the committee of arrangements: W. H. Banks, J. H. Lewis, Mrs. C. L. Hatch, and J. B. Hatch, Jr.

A great Boston daily estimates that there must have been "over 3,000 persons present during the day" at Odd Fellows' Hall.

But there were many other meetings in the city well patronized by the spiritualistic public. At Mr. Ayer's Back Bay Temple large concourses gathered at the different sessions of the day. Mr. Colville lectured in his own inimitable

(Continued on Fourth Page.)

Philosophy and Facts.

Written for the Light of Truth.

IS THERE A GOD?

Reviewing the Law of Cause and Effect.
EVIDENCES OF DESIGN.

Nature, like man, has no infinite mind.

Darwin and Huxley—State-Writing—Electricity vs. Intelligence.

REV. A. J. WEAVER.

No. 2.

In my last article I attempted to show that the dimensions of science the fact has been established that there exists an infinite, invisible, and incomprehensible Power, that this Power permeates the whole vast Universe, that it binds that universe into an organized and unified whole and that every part of it pulsates with activity and life.

The object of this article is to consider the question, Does that Power possess intelligence? The prevailing voice of religion, appealing to the Bible as authority, replies in the affirmative. But what does Nature say?

Scientists are somewhat reticent on this point, and when they do speak they differ in opinion. All go to Nature but from her all do not get the same reply. As we approach her for examination, we are at once struck with the fact that she is actuated with the principle of the adaptation of one part to another. We see very little independence of parts and unrelated action, but everywhere is visible, in all departments, interdependence, and mutual relationship.

Vegetation does not grow and life expand except for the presence of sunshine and rainfall; rainfall does not spread over the land except for the winds; winds do not blow, except for the unequal distribution of heat, and heat is not unequal, except for the rotundity of the earth, and the earth is not round, except for the liquidity of matter.

All this relationship of part to part, reveals the law of cause and effect, which, so far as can be discovered, has no beginning and no end. Outside of it nothing exists. Without it all is chaos. As we travel back into the past, every cause becomes the effect of some other cause; as we go on into the future, every effect becomes the cause of some other effect.

The mind looking at these visible facts sees, or thinks it sees, in their existence and in the special adaptation of means to ends, a design, a purpose, a mind that has an object in view. Its line of reasoning is simply this.

When we see with what ease and safety a ship rides upon the bosom of the sea, we discover the cause to lie in the fact that the builder fashioned the ship to that special end. But the wing of the bird is not less equally well adapted to ride upon the ocean of air and a purpose is not less plainly in sight. When we see the engine so constructed that the power of steam is applied to the wheels of the locomotive, we detect at once the intelligent adaptation of means to ends. But the fact that the roots of trees find in the soil elements of matter suited to the growth of the tree, is equally an example of the adaptation of means to end. In order to retain life, it is necessary the blood of the human system shall come in contact with the oxygen of the air. What work of man displays more intelligence to accomplish that purpose, than the construction of the lungs and the whole breathing apparatus? The telescope and the human eye are built upon the same plan and apparently for the same purpose, and they accomplish the same end. Some things exist for which we can see no purpose, but is it not reasonable to suppose that there would be some objects among the works of an Infinite Being, the reason for whose existence, the finite mind has not yet found out? There is much yet in nature to be learned. There is, however, abundant proof of intelligence we do see. How the fish is adapted to the water; the stomach to the digestion of food, the foot to locomotion; heat and light to the production of life. Every where our eyes are turned, Nature swarms with evidences of intelligent purpose.

This is called "the argument from design." It has been relied upon for ages to prove the existence of a God, both by Christian and Pagan, by believer and skeptic, by Socrates, Paley, and Voltaire; and by it God was termed the "Divine Architect" and the "Great Designer."

But when Darwin declared his doctrine of "Natural Selection" it fell with destructive force upon this argument from design. Perhaps it is an overstatement to say it destroyed it, but it certainly weakened it. With no thoughtful mind does it have its former weight.

Darwin admits all the facts of the adaptation of every living organism to its environment, on which the argument from design is built, but he accounts for the law of adaptation in a different manner. He says it comes, from what he terms, Natural Selection.

To understand his argument it is necessary to consider what he teaches. His doctrine of evolution is, that the material universe, located with vegetable and animal organisms, came into its present form, not by creative force from without, but by the law of evolution from within.

There was a time when life on earth did not exist. By a natural union of elements, along the sea shore, vegetable life appeared in the form of sea weed. About the same time on the ocean bed existed a slimy substance which science has named protoplasm. If a speck of this be taken up and examined, it is seen to be a small globule of a jelly-like substance, with consistency enough not to break apart as it is rolled over in the hand with no head, nor feet, nor limbs, nor any organs at all, apparently lifeless, with no color and no definite form; a speck of thickened water; yet this is an animal—the first animal that ever existed on earth. It is called a moneron. It has no lungs, but breathes all over. It has no digestive apparatus, but when a fragment of food comes to it, it spreads itself around it and holds it in its embrace, till it absorbs what is nutrient.

It neither male nor female but propagates its species by bisecting. It contracts in the middle and finally breaks into two parts, and each part becomes an animal. From this beginning step by step, one species of animal life after another were evolved, the last a little higher than the one before, till the whole animal creation came into existence.

The doctrine of Natural Selection is that in every living organism, thus produced by the law of evolution, there inheres a natural tendency to adapt itself to its environment. As they change, the organism changes to meet the requirements of the new conditions; and all organisms which fail to make the required change or fail to make it soon enough, perish. Huxley has termed this law the "survival of the fittest."

As fast as the changes occur they are transmitted by heredity, and thus preserved, they travel down the ages, gaining strength at every step.

To illustrate this inherent tendency of an animal organism to adapt itself to its external conditions, a common ringed snake, which in its natural state is oviparous, was confined in a cage in which no sand was strewn, and it became viviparous—instead of breeding by eggs, its nature changed and it gave birth to its offspring alive.

The moneron had no eyes nor ears, but living in the midst of light and sound, its offspring, in the lapse of ages, developed the first crude beginnings of both eyes and ears, which in time perfected themselves. Those that failed to do this, perished, by being crowded to the wall, by those better fitted for the struggle for life.

It had no means of locomotion, but the need of something of the kind gave birth, in the snake species, which descended from it to scales, and among the fish species, to fins, each adapted to the elements in which it was placed, and finally, in the higher species, to legs, which at first were crude and flabby projections, a mere beginning of legs, and poorly adapted to their needs, but which improved with age.

Not much if any intelligence appeared in the moneron, but the environments became such with the increase of animal life that it became necessary, and faint glimpses of it began to dawn. As animal organisms became more numerous, means of self defence began to appear in answer to the need, and horns and claws and other protective agencies commenced their appearance, feebly at first, but growing stronger with use; those animals perishing whose organs failed to respond to the demand of nature.

The breathing apparatus of land animals differs from the same apparatus of the sea animals because of the tendency in each organism to adapt itself to its surroundings.

It must be remembered that these developments were not accomplished in any hasty, but that they stretched over 100,000,000 years of time and that they reach, from the simple sea weed up to the lily, and from the polliwog up to man, through many thousands of intervening stages.

Now the question confronts us, has Darwinism excluded the need of intelligence in nature to account consistently for her operations?

By no means. Though Darwinism has in part or in full dethroned the idea of an outside, personal God who created and used nature as a machine to accomplish certain ends above and beyond nature, it does not settle the question. It simply shifts the question of intelligence from the outside to the inside of nature.

It does not, certainly, empty nature of an abiding intelligence. It does not prove that nature's infinite body is not pervaded by an infinite soul, surely as a finite body is pervaded by a finite soul.

While it tends to make void the old evidence from design by the new law of evolution, it is well to notice that this new law of evolution contains in itself an argument for intelligence in nature, perhaps, as strong as the one it has superseded.

The fact that an organism adapts itself naturally to its environments from a self-acting inward law is itself an argument for intelligence within. For whence came the "inherent tendency" to thus adapt itself? Does not "inherent tendency" necessitate intelligence? Let us see.

The changes produced by "inherent tendency" have been from the very first, and coming down through millions of years, have always continued to be in one and the same direction, viz., from the lower to the higher. Would this naturally be the case if these changes were the product of power alone, without intelligence? To answer this intelligently, we must look around us and see if we can find an example of simple power, without intelligence. Can we find such an example? Yes, in the idiot or in the man who has "softening of the brain." In him we see power without intelligence. And what do we behold? Acts which are in no way related to each other and which tend to no definite end; acts fragmentary and disconnected, inconsistent and contradictory; acts which are just the opposites of those we see in nature. Of course, the acts of a man devoid of intelligence, may be for a while, consistent and connected, but when they are so, it is by chance. There is no "inherent tendency" to act to a certain end. No dependence can be placed on what he may do. He is absolutely unreliable.

Thus we must conclude nature would be if she lacked intelligence.

could do that. It was that instinct, together with many more similar, that made me a believer in Spiritualism.

On a beautiful June morning I go out into my garden and I behold a Thrush and a Robin, and I behold a pair of Goldfinches, and I behold a pair of Starlings, and I behold a pair of Chaffinches, and I behold a pair of Wrens, and I behold a pair of Sparrows, and I behold a pair of Crows, and I behold a pair of Ravens, and I behold a pair of Owls, and I behold a pair of Bats, and I behold a pair of Snakes, and I behold a pair of Lizards, and I behold a pair of Frogs, and I behold a pair of Toads, and I behold a pair of Beetles, and I behold a pair of Butterflies, and I behold a pair of Moths, and I behold a pair of Flies, and I behold a pair of Wasps, and I behold a pair of Bees, and I behold a pair of Ants, and I behold a pair of Termites, and I behold a pair of Mice, and I behold a pair of Rats, and I behold a pair of Squirrels, and I behold a pair of Chipmunks, and I behold a pair of Skunks, and I behold a pair of Weasels, and I behold a pair of Minks, and I behold a pair of Otters, and 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SPIRIT MESSAGES.

Questions Answered by Spirit John Pierpont.

MRS. M. T. LONGLEY, Medium.
We have a number of mediums employed for this department who are as skilled as any in the world. We have a number of mediums employed for this department who are as skilled as any in the world. We have a number of mediums employed for this department who are as skilled as any in the world.

Report of Seance.

Questions and Answers.

QUESTIONS.—(Mary Willard, Boston.) The following queries and replies are from the E. P. Journal. The answers were written automatically by the hand of a sensitive. Will spirit Pierpont please enlarge upon these answers that we may be better informed upon the subject?

Q.—“Are our dominant sensuous appetites, feelings, or desires much changed by what we name death?”

A.—“Broadly speaking, within your sensuous consciousness spirit still asserts its power, and where recognized may be able here to overcome without much warfare the dominant sensuous appetites.”

Spirit Pierpont's response.—“Those of you who desire to rise above the environments and conditions of sensuous life, even though you may be unable to do so to any great degree on earth owing to inherited tendencies or to circumstances over which you have no control, will, upon entering spirit life, be placed upon an upward road, which you can readily climb if you will. Your aspirations, your desires will be the moral impetus to urge you forward, and you will find yourselves rising higher and higher in the consciousness of inherent power, and reaching out into broader avenues of thought and labor for the good of humanity than it were possible for you to do on earth. Inwardly you will have changed but little—only to have increased in power—because the same desires, aspirations, and longings to learn, to grow, and to labor in good works were yours here, that inspire you there; but outwardly you will have changed, because the inner life is given opportunity for expression, and you have risen to a higher estate in consequence. The dominant appetites, sensuous feelings, and desires of a carnal-minded person, who loves the things of this world more than he does anything spiritual, are not at first changed—nor in many instances for some time after—the death of the body. Just as long as the spirit is satisfied to cling to the outward things that perish, just so long will his desires and appetites partake of the sensuous. But there is within every sentient life a flame of soul power that makes for righteousness, and it is only a question of time when that spiritual energy will gain the ascendancy over all carnal attributes, and burn them away in its clear flame. Therefore every soul will, in time, turn from the enjoyment and pursuit of temporal follies or pleasures, and seek for and gain the joys and blessings of a truly spiritual existence. But it does not follow that a person changes in desire, appetite, and line of thought merely because he slips off the mortal coil more than he, of necessity, changes in any of these things, because he throws off his overcoat, or steps into another room.”

Q.—“Do you have in your planes anything analogous to personal property?”

A.—“None of tradesman sort.”

Spirit Pierpont's response.—“It is true that property in the spirit world is, in a certain sense, held in common. A beautiful statue or painting, a lovely landscape, or a bit of garden, is not considered the exclusive property of any one, but the possession of all who can enjoy or appreciate it. In the spiritual country selfishness does not maintain, therefore there is a free exchange of possessions between its people. True, there are homes, domains, attractive appointments belonging to individual souls, who have earned them by personal effort and achievement, and no other spirit can claim or possess these things, because no one else has earned or fashioned them. Nevertheless the owners of these fair estates do not hold them as private property in the way such would be held here, for any soul who could gain any enjoyment, comfort or help from these homes or possessions is welcome to share them. The intelligence, whose inner life is pure, humanitarian, full of lofty plans for helpful work, finds open avenues of power and expression. The deeds of such a soul corresponded to the aspirations. From his or her personal aura elements of beauty and stability may be gathered, which are woven in lovely textures, or fashioned into substantial and beautiful objects. These are his possessions; they adorn his home, beautify his person, and make his surroundings the means of gratifying his aesthetic sense as well as affording comfort to every demand of his nature. No one can rob the individual of these possessions; they are externalized from the ideals and spiritual powers of his own life and are a part of him. On the other hand he can give of his labor, handicraft, and brain production to the enrichment of other lives, who, in turn, will afford to him something that he may be pleased to receive, and which they have the power to give. In addition to this the government which maintains there is really “of the people and for the people.” Its directors of affairs are men and women of wide experience, wise judgment, and benevolence; a system of equity is established, which looks to the common weal. The needs of the humblest soul are considered in justice and love. The offices of general affairs have no honors, no emoluments, after the manner of earth, but they are conducted by the wise ones who are in the service of the people, according to the highest laws of advanced human thought and judgment. Therefore we have no marts of trade and commerce as distinguish the countries of earth.”

Q.—“What marks individual belongings on your side?”

A.—“Craving personal belongings is characteristic of your earthly experience.”

Spirit Pierpont's response.—“Individual belongings are the natural and inevitable outgrowth of soul-power. Thus, a spirit working for humanity generates an aura that is vitalized with essential elements of spiritual stability and substance. These elements can be gathered by artisan spirits

who are in sympathy with that soul and fashion into material for the building of a dwelling. A spirit may also receive beautiful gifts from his friends, which become his personal belongings—gifts made from the elements, forces, and other material of their own lives, materialized into external form and beauty by human skill and will-power. These gifts be treasured as the expression of love from friends, and he, in turn, presents them with some specimen of his power and his good will, which he has brought into external shape and beauty from the elements at his command.”

Q.—“Do all on leaving this plane, lose all desire for individual property?”

A.—“Those should not, are all who leave your phase of existence endowed with sufficient knowledge of spiritual brotherhood to commune with those spirits who are far in advance of untried souls, to overcome selfish—that is, earthly greed?”

Spirit Pierpont's response.—“The answer as given above to the question is comprehensive. When all leave this earth “endowed with sufficient knowledge of spiritual brotherhood to commune with those spirits who are far in advance of untried souls, to overcome selfish—that is, earthly greed?”

Q.—“Will you tell us then what is the normal craving of spiritual life?”

A.—“We teach that spiritual life has many differentiated cravings.”

Spirit Pierpont's response.—“The normal, natural craving of one being in spirit life may be entirely different from that of another. Souls are not all of one grade or pattern. The soul of an artist craves to express its power along one line of achievement; that of a student in other fields; that of a musician along another line; of a scientist in still other directions, while a vast number of human entities, who are neither artists, musicians, literateurs, or scientists, as these terms are understood on earth, have various tastes, talents, and powers, with a natural craving to exercise these in certain lines; and to each one is given the opportunity and the avenue for which they seek the normal, general, craving of spiritual life will be for knowledge that good may grow to humanity from its possession. This craving becomes satisfied; for the great law of life is progress, and this is the result of knowledge sought for and obtained through study, effort, self-culture, and spiritual growth.”

QUESTIONS.—(S. L. B. Farmington, Maine.) Some writers, as A. B. Childs, M. D., tell us that our affinity was born into the spirit world at the same instant that we were born into the physical, thus never experiencing life in the material or mortal. Others whom we know believe that they often communicate with their souls' mate, whom they never met in this life, but who informs, through media, that they were once an inhabitant of earth. Can Father Pierpont tell us which is probably right?

ANS.—“As far as we have learned—whatever may be the plan of soul-mating in other spirit worlds and planets—the counterpart of a human being, who dwells on earth, is another human being, clothed upon with spiritual attributes and possibilities, as are other human entities; that this soul-mate has, or will at some time experience contact with matter from being born on earth and coming into possession of a physical body. Every individual does not meet the soul-mate while on earth. Many do not until years have passed after the spirits have both become freed from material environments. Yet no individual life can be called rounded out in experience nor advanced in activity and power of achievement until it has met and become united with its counterpart. For in the blending of the spiritualized forces and qualities of the male and female who belong to each other in the union of love and wisdom, intuition and reason, perfectly adapted to each other and harmoniously conjoined, there is a grandeur of action and a perfection of power never found in the single soul, however useful and talented the latter may be. The true union of the positive and negative elements and principles bring about in human life a nobility of strength—mental, moral, and physical that is simply grand. There are cases where these soul-mates meet and become united on earth. In such unions there is no consciousness on either side, of something lacking in the social life, home life, or spiritual atmosphere. The two live and love together, learning, growing, becoming sweeter and dearer to each other as the years go by. Making mistakes, perhaps, but rectifying them; struggling with conditions, but overcoming them, and all the while unfolding in beauty and power of spirit. Of course every male and female possesses something of the elements of love, wisdom, intuition, reason—some more or less of each quality, but none are perfect in these essentials to happiness and power until the two halves become mated whole.”

SPIRIT MESSAGES.
GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNINGS DONOVAN.

Wm. Keeney.
Well, I have been trying to send mother some word through the paper for a long time, and the first chance I had the power to do so, I did. Levi Sedam comes with me. You see we went out pretty near together, only a few hours apart. I don't have any pain now, but have learned a great deal, and so has Levi. We are often with you, and hear your conversation, but cannot make you know our presence. I am satisfied with things. I would not care to come back again to live on earth, but desire to help those in the home. I know this will bring mother happiness; and I want my children to learn this truth. It is good to live by, and good to die by. I send this to my wife, Mary Keeney, of Markland, Ind. I passed from earth life six years ago with cancer of the stomach.

Samuel Musk.
To my son living in Englewood, Ill. I desire to bring my love and expression of happiness to be able in this manner and through this avenue to reach him. I passed to higher life from England. What a grand knowledge to have that space or distance deter us not from reaching out to our loved ones. Yes, William, we are gathered here to send forth to you our spirit love and blessings. Your Brother Henry, Sister Agnes, and all the dear ones join me in this greeting. Mary, who closed her eyes in death in far-away Africa, also wishes to bring you her love and guidance. We are all trying to aid you, and with loving influence we will try to bring around you each day some proof to let you know of our presence. To my son, William Musk, from his loving father.

Eunice Jennifer.
To my son, Gustavus: This is my first attempt to reach you with a communication through this avenue. I bring you my spirit blessing and love to comfort and cheer you. I know that you have many things on your mind, and at times you are weary from life's constant tolls. But cheer up, I see the way clear. The future will bring you many good things. I am with you often and aid you the best I can. I send this to my son, Gustavus, living in Chicago, Ill.

Frederick Helper.
I am anxious that this may reach my dear mother, and bring consolation and cheer to her. She knows of spirit power and return, but I would bring her this pleasant surprise. It makes my spirit happy to bring this message from the realm of spirit life. Cheer up, dear mother, for I am ever with you, trying to make your journey of life bright and restful. I send this to my mother, Mrs. Helper, Fort Dodge, Iowa.

Laura Juliha.
To Dr. Juliha, my husband, who will read this communication and understand. It is from his wife. I bring my blessing from my spirit home. I am happy to give words of cheer and comfort. With me comes Karrol and Eliza, who join me in this greeting of love. We are all interested and doing all we can to aid him. Try to unfold to him in many ways this grand and glorious truth that he may know we shall be the first to meet him when he shall be born into the land of light.

A. A. Maulsby.
Dear brother, I am happy in spirit to come to you through this avenue, and give proof of spirit power. I am interested in your gaining all knowledge of this truth possible, and would have you gather all the light you can; keep open the door of your soul that the light from the angel world may imbue you with perfect understanding, and remember that amid all the turmoil and strife of life, dear ones from spirit abide are with you, assisting the best they can to help you bear your burdens of earth life. I send this to my brother, E. B. Maulsby, Dexter, Iowa.

Elizabeth Armstrong.
I wish this communication to reach my daughter, Hannah B. Mead, who resides in Weymouth, Ind. I desire to tell her that I am conscious of the trial she has to bear, and want to tell her that at all times she must trust in the spirit world, as brighter days are coming, and we stand ready to help and comfort her. Cheer up, Hannah, my child. I am ever with you, sharing your earth trials and aiding you. A mother's love continues on through all eternity. To Hannah B. Mead.

Thomas Moxley.
To Brother Lloyd, of Washington, D. C., I bring my spirit greetings and give expression of gratitude for the pleasure given me by your earnest efforts to gather in all the truth you can. Tohath Jane comes with me and bids in this greeting from our home in spirit. We are trying to help you, and trust that you will continue to seek the truth and light of immortality; so when by so-called death you make the transition into the new life you will have knowledge and understanding of its many beauties, among which love and harmony reign supreme.

Rosa Miller.
To the loved ones in Fort Wayne, Ind., send greetings from my home in spirit, to papa and mamma and Sister Annie. We are all together, Willie, Mabel, Clarence, and Fleetfoot, and we are doing all we can. We want to bring cheer and hope for you all. This is the first time I have been able to come to you in this way, and hope you will like my little surprise.

VERIFICATIONS.
To the Editor of LIGHT OF TRUTH.
In your issue of March 30th there is a message from Washington Drake. He is my father. All the names mentioned in the message are correct. I wish to thank the medium at also the LIGHT OF TRUTH, and hope to hear from my brother again, or from some other of our spirit friends. I think the LIGHT OF TRUTH grand paper, and wish it success. P. DIKE, Augusta, Ky.

To the Editor of LIGHT OF TRUTH.
In your paper of March 23d was a communication from Jobe C. Stiles, which is correct in every particular, and the names are all right. I do not understand who the four were who he speaks of as gone on before. But Sam and Alice White were all right. We were very much pleased to receive the communication, and thanks to editor and medium.

O. J. AND SARAH WILKINSON.
Jefferson, Iowa.
[In our reply to your question we met say “No.”—Ed.]

To the Editor of LIGHT OF TRUTH.
Through the kindness of a friend the LIGHT OF TRUTH of March 23d was brought to me. I might see and read a message from my son, Raymond Fox. Words can not express happiness it gave us to know that Raymond ever trying to send us a loving message in his spirit home. Many thanks to the medium, who is the instrument through which so my loving proofs of immortality are sent to perfect hearts. Mrs. L. WOX, Marshalltown, Iowa.

OBJECT LESSONS.

No Abatement in Interest at Boston's Free Stances.
JOHN WETHERBEE.

It is wonderful how crowded the Temple on Back Bay, Boston, continues to be twice every Sunday with people anxious to witness the physical phenomena given at these seances, although they have been continued four months. The location of the Temple is very fine, near Commonwealth Avenue, in the neighborhood of Copsey Square, the Public Library, and the Art Museum. I mention this for distant readers, who may not know the “Back Bay” of shallow water has been filled and made upland, and covered with wide streets and splendid buildings, and for beauty and splendor quite unequalled by any locality I ever saw. I will say also in this connection that the Temple is not headed on a very much traveled thoroughfare. The Temple is crowded to overflowing at every seance by a respectable and interested class of people. I do not see so many of the well-known Spiritualist faces that we see at the other spiritual meetings, but mostly new-comers—a business class of people quite attentive as if anxious to see such things for themselves, and I think will turn out a good crop of Spiritualists, which is what Mr. Ayer wants and is anxious for, and is the reason he spends his money for the cause. This large hall seats about 2,000 people, and is full over an hour before the time of commencing the seance. It is rather a promiscuous crowd to have the best results, but under such circumstances they are remarkably good. This large crowd is quite orderly and as well behaved as when in a church. When they began some four months ago there were apt to be a few who came as if they expected a circus, but the many were very quiet and composed when a few disturbers manifested themselves. But Mr. Ayer was determined to have it as orderly as a church, and they evidently saw that he meant it.

Mr. P. L. O. A. Keeler, who has been the medium most of the season, gave very satisfactory manifestations, and under test conditions. Besides, any one could see for himself that there were intelligent movements that were not done by the mediums, but by spirits as claimed; and being under the supervision of Mr. Ayer, who was spending his own money and giving these seances free, was an endorsement of their genuineness. It was wise to begin with Mr. Keeler, for it prepared many to receive favorably other phases, and becoming interested, now attend smaller seances where they can see their special friends materialize. A friend attended Mr. Albro's seances and found some thirty odd present, some of whom had got a touch of the phase at the Temple, and evidently were satisfied.

On Sunday, March 24th, there were full-form materializations by Mrs. Martin in the forenoon, and Mrs. Spofford in the evening. Both seances at both seances were remarkably good. The forms at Mrs. Martin's frequently came out of the cabinet, and were of different sizes and sexes, and the great number present appreciated them very much. At Mrs. Spofford's, whose forms are noted for their spiritual appearance, male and female spirits appeared. The changes were quite rapid and of different sizes, which is evidence that they are not the medium masquerading. Mr. Ayer announced some of their names. One materialized outside of the curtain, beginning about the size of a dollar and extending upward, became a full-form and walked about in front of the cabinet. One form came out which Mr. Ayer said was his sister, whom, he said, he had seen many times. An inclination of applause was manifest, but Mr. Ayer held up his hand and asked them to be silent and not disturb the conditions.

A sprightly spirit came out often and moved about. She was called Rosebud, a cabinet spirit and a control of the medium. I was sitting quite near and was sure it was not the medium. I think that was the impression generally.

A CLAIRVOYANT TEST.
W. Pilkington, of New York, writes:

“Some time ago I had an instance of spirit power in healing which may be of interest to your many readers. I was suffering from an internal trouble that rendered a surgical operation necessary. The operation was not successful, and a few days later I had to submit to a second operation with no better results. I was somewhat disheartened at the prospect of continuous surgery with its attendant pain and discomfort, when I met a friend who expressed surprise that, being a Spiritualist, I did not try clairvoyant healing. The thought had never seriously occurred to me, for in some way I had got the idea in my mind that while spirit healing might be effective in nervous and kindred weaknesses, it would be no use to try it in a case that called for purely surgical treatment. However, I determined to try the experiment, and acting on my friend's suggestion, I called on Dr. Harriet Wilson, at her residence, 340 West Fifty-ninth street, New York City.

“My friend had cautioned me to say nothing that would give the lady any clue to the nature of my trouble, but to let her tell me what was the matter, as this would be in the nature of a test.

“I therefore simply told her that my health was not good, and that I had come to see if she could relieve me. She passed at once into a trance condition, and to my great surprise her Indian control, Wahoo, not only located the trouble with perfect accuracy, but described the different operations I had undergone.

“I was under her care for a couple of weeks, and at the end of that time I was completely cured, so completely that I have had no recurrence of the trouble since. And this was effected entirely by magnetic power, supplemented by a few simple, but very efficacious vegetable remedies.”

NOTICE!
We will take orders for Moses Hall's “Bible Spiritualism,” a book of sterling quality and up to date. Price \$1.00.

A HOME-CIRCLE TEST.

A Spirit Reveals the Contents of a Sealed Box.
To the Editor of LIGHT OF TRUTH.

Though no scholar, but a plain farmer at Griffin's Mills, N. Y., I would like to give a brief account of a test received from our spirit daughter, Lillie, recently. Our tests come mostly from communications through the table.

Our custom is to sit at a table or stand with our hands on it, my wife on one side and myself on the other, there being only two of us in the family. Our daughter, who gave us this test, passed to the other side some four years ago. An aunt of hers, who lives in Kansas, sent a portfolio in a sealed box to us, requesting us to put it in Lillie's room with her things and leave it for a while, and see if she would come and tell us what was in the box. We did as she requested, and put it in a certain bureau drawer and left it there for a few days. We did not know what was in the box. On our night of sitting she came, and to the question whether there was anything in her room not heretofore noticed, she replied in the affirmative. After locating it, we asked her if she would spell out the contents of the box. Answering in the affirmative again she began to spell out the word “portfolio.” This proved correct upon investigation.

Now, our Church friends tell us it is the work of the devil. Our daughter was a member of the Church, and led a consistent life, and was loved by all who knew her. I do not want to believe that she is in league with the devil. But if some one will explain the phenomenon to the satisfaction of the brethren, I would really like to have them do it. OUVILLE OLSEN.

BY SPIRIT DIRECTION.
Thought-Transference, Slate-Writing, and Mind-Reading.

Phillip Fox, of Kalamazoo, Mich., writes:

“I think it my duty to send you a few facts in regard to a visit I made at Osego, Mich., a few days ago. I can not say I am a Spiritualist, but three days ago I was a skeptic of the worst kind. Now I am investigating, as I had the props knocked from under me, through the mediumship of F. Elmer Pierce, who at first refused to give me a sitting. But he took a slip of paper and wrote a name, folded it up, and sealed it in an envelope and laid it on the table. He then requested me to do the same, saying that the name I wrote would be the same as the one that was in his envelope. This all proved true. Who can explain this by any magic theory? Remember he wrote his first, and by some influence over me, I was just about enough to write the same thing—why I can not tell. He could not have guessed it in a hundred years, for the name was the LIGHT OF TRUTH.

His next was slate-writing between corded slates. This is what set me to thinking, and is the finest thing I ever saw, and I am now investigating. The slate-writing was done in broad daylight, and never left my hand at all. He also gave me pellet tests that were beyond my knowledge. I can, in this brief sketch, give but a faint idea of the things I saw at the home of Mr. Pierce. He is entirely different from any medium I ever saw; one can feel perfectly at home there. He dislikes to be called a medium, and does no public work. I understand, but Spiritualists are always welcome at his home. All who are fortunate enough to witness his tests will go away well repaid. I shall never forget the happy hours spent with him.

Premontion.
Motorman Collins of the Leonard avenue line related a thrilling experience he had a few days ago. “I was coming west,” said he, “and had just rounded the corner of Fourth and Chestnut and turned the current on so as to make good speed to High Street, when all of a sudden a strange feeling came over me which I will never be able to explain to my dying day. It seemed to me there was an overpowering necessity for me to stop my car, and I obeyed the impulse instantly without attempting to reason about it. I reversed the current and nearly pitched the conductor through the car, so quickly did I stand the car on end, as the boys say. The next moment I knew why I had stopped, and you may bet I was glad that I did so. From right under the front platform there crawled a little lot of a boy who ran screaming to the sidewalk and disappeared around the corner. The little fellow had undoubtedly attempted to cross the track directly in front of my car, and had I not stopped at the instant I did he would certainly have been ground to pieces. No, I didn't see him until he crawled out from under the platform, and I am willing to swear that I have told you the exact truth about the matter. I can't explain the impulse that prompted me to stop the car, and, in fact, to tell the truth I didn't have any choice about the matter, but just had to stop whether I wanted to or not.”—Columbus (O.) Press.

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Sons and Daughters of “The King.”

LEONARD THOMPSON.
“Little acts of kindness, little deeds of love, make this earth an Eden like the heavens above.”
—(Children's Lesson Manual.)

The “Sons and Daughters of the King.” Each day some deed of love they bring. Some noble acts they're offering. For they are children of the King.

A trembling beggar, old and blind, crying with one his way to find, A “Daughter” leads him over the way. Just he should feel us go astray.

Into his hand she pressed a token, A “deed” of love, as word was spoken. A smile lit up the beggar's face, It beamed with love of God's sweet grace.

A widow poor with children four, With all her household goods and store Piled on the walk on Winter's day. Her heart was landlaid over the way.

Her love was waiting at her breast, No place but mother's arms to rest. A “Son” just passing saw her plight, Her glow with pity at the sight.

He placed into her hand some gold, And wished it were an hundredfold. Her face it gleamed with hope and love, Her eyes looked up to skies above.

With silent blessings on her head, “The King's Son,” boundless as the skies, That day his thoughts were clean and white, And all the world seemed near and bright.

Floating and rocking with the tide, With blue eyes staring open wide, A “Daughter” of the King” stood there, Linked to “Sweet Daughter” to the “old, pale form, A poor dead wreck of life's wild storm.

The wall was saved from Potter's field, She sleeps where flowers their perfume yield. And o'er her grave creep ivy green, Redded with tears for Mary's friend.

Mark! The clanging sound of fire-bell, What tales of ruined homes they tell. See! You tall chimney's on fire, The flames are leaping higher, higher!

Far up, upon the topmost story, A woman, feeble, aged and hoary, Whose white locks streaming in the air, Waile loud and shrill with wild despair.

See! Through the crowd, struck dumb with fear, Midst smoke and flames to disappear, Rushed the “King's Son,” a noble man, A stalwart, gallant fireman.

With ready hand the rope he tied, He saw her boy safely glide Into the arms of friends below, Whilst walls were rocking to and fro.

The lurid flames are mounting higher, A crash! a hero's funeral pyre. A loyal “Son” soars to the skies, To greet his King in Paradise.

Written for the LIGHT OF TRUTH.
An Intelligent Force Operates in Presence of a Bound Medium.

J. D. EVERETT.
The people of St. Paris, O., had quite an awakening upon matters spiritual. Benj. Foster, physical medium, gave two seances at the home of our forist.

Mr. Foster's cabinet consisted of a double curtain, the two being fastened together at the top, with a hole in the front one through which the medium sticks his head during the seance. He sits on a chair between the two curtains, with his hands bound to his lower limbs, and the knots sewed, and loose ends of bands also sewed to his clothes, thus making it impossible for him to raise his hands or manipulate the different instruments which are placed back of the rear curtain. The cabinet is usually placed across the corner of the room. Behind the rear curtain was placed a chair, upon which were laid a tambourine, two small hand-bells, several slates, pencils, and a writing tablet, besides several drum-sticks and a small hammer. In front of the front curtain was placed a music-box upon a chair, also a trumpet. Materialized hands were shown as many as three at a time. The tambourine was rattled and brought above the curtain, and rolled over and over without any visible support. Messages were written, and the leaves of the tablet containing them torn off and handed out to the sitters by materialized hands. The music-box was taken off the chair into the cabinet, wound up by the controls, and made to play tunes with variations which were not in the ratchets. Tacks were called for, and one was driven into the door, which was open, and behind the medium, after which the hammer was thrown out of the cabinet into the circle. Handkerchiefs were wet and passed to materialized hands which received them into the cabinet, and soon after they were thrown out again, with writing or drawings upon them. The chair was passed over the top of the curtains, and it required all of the writer's strength to take it. The trumpet was then taken and a number of spirits spoke messages to their earthly friends who were present. Flowers were also brought to the sitters. All of these manifestations occurred in a good light.

One little incident deserves particular mention: a spirit, David Loudenback, who was one of the best known men in Champaign County, manifested with a good deal of power. The writer said: “Do you recognize me, Mr. Loudenback?” He immediately responded by giving the writer's given name. The writer then asked: “Do you remember a conversation we once had upon Spiritualism?” He replied: “Yes, and I thought you were a fool, but I thank you for it now; all is progression.” Thus it seems that a few words upon this vital subject, spoken to an unbeliever, will be kindly remembered by him after transition.

A Splendid Offer.
The LIGHT OF TRUTH for one year and a “psychometric reading for \$1.00 and two 2-cent stamps. The two for the price of one.

For the next sixty days Mrs. America A. Williams, or claimed minister of the First Spiritual Church, Nashville, Tenn., an authorized agent of this paper, will fulfill the above offer. Send lock of hair for reading with name and address. AMERICA A. WILLIAMS, 711 Fatherland St., Nashville, Tenn.

VOICE OF THE PEOPLE

An Important Question to be Considered.

Organization of Societies and Education of Mediums Pre-Requisite.

Other Questions in the Balance.

CAPT. E. W. GOULD.

In what way can Spiritualism best be promoted?

This is a question upon which the wisest thinkers may differ. All, however, must agree that harmony and co-operation are among the first requisites, and that a general and comprehensive system for advancement must be adopted.

Up to the present time but little effort has been made by Spiritualists towards organization, and the introduction of a thorough system for business purposes, which all other successful organizations have found necessary, whether social, political, or financial.

With a few spasmodic efforts in the past, the "Veteran Spiritual Union" of Massachusetts and the National Spiritualists' Association, located at Washington, comprise about all that can lay claim to a permanent, comprehensive system upon which to build in the future.

And even these only foreshadow what must follow before a broad, aggressive, self-sustaining system can be established upon the basis of ethics and religion from the standpoint of Modern Spiritualism.

The rapid advance that has been made within half a century in spiritual development, free thought, and scientific demonstration, have left doubts in the minds of some conservative Spiritualists as to the necessity or practicability of organization or any attempt to systematize the teachings of Spiritualism.

A knowledge of this fact would, perhaps, indicate that the first step would be to convince all thinking Spiritualists of the necessity of such a system, believing the spirit world will never do for mortals what they can do equally well for themselves.

The fact that they have opened the way whereby mortals can, by study and investigation, "work out their own salvation," is not evidence that they will continue to thus direct us. Especially as the study and practice of this new philosophy will do much to advance its disciples.

After the necessity of general co-operation and harmony is recognized, it would seem a practical step for all spiritual societies to appeal to the National Association by petition, asking that delegates from all societies entitled to recognition in the next convention (at Washington, the third Tuesday of October), be instructed to vote for *commissioners* to be elected by said convention for the purpose of formulating and recommending to the Spiritualists of America some general system and rules for teaching and promoting the principles of spiritual philosophy.

If Spiritualism is what we claim for it, and expect to result from its teachings, it should and must have some well-defined system and principles, along which lines the teachers should advance in order that it may be appreciated and better understood by the thousands who are now seeking to find a "more excellent way" than they have ever been able to find in the Church.

By referring to the constitution of the National Spiritualists' Association it will be seen that "the object of said association is to prevent further waste of spiritual and financial energy by the consolidation and organization of spiritual societies of the United States into one central, harmoniously working business association, for the establishment of new associations wherever possible, and the better education, equipment, and protection of lecturers, mediums, and other exponents of Spiritualism."

That seems a comprehensive, although a rather indefinite purpose, and yet that is all that is contained in the constitution of this association, beside providing for the election of officers, defining their duties, collecting revenue, etc. Now, so far as the National Association is concerned, its duties seem to be limited to the "establishment of new associations wherever possible, and the better education, equipment, and protection of lecturers, mediums, and other exponents of Spiritualism."

In carrying out these very worthy purposes it is difficult to tell just what limit the trustees of the association may define when attempting to educate, equip, and protect lecturers, mediums, etc.

While I am an enthusiastic supporter of the National Association, in reply to the question propounded, "In what way can Spiritualism best be promoted?" it may be necessary to travel outside the objects enumerated in that constitution.

There is a wide difference in the minds of wise and practical Spiritualists to-day (many of whom are not members of this association), as to what is and what is not right or practicable, to be taught and practiced in Spiritualism. But there are many things in which all ought to agree. Among them is that of education. The common schools in America, where the sectarianism or theological doctrines are taught, ought to be unobjectionable in the ordinary branches of education.

In the classics and higher branches of studies of either sex should be educated in institutions where the principles of Spiritualism are recognized, "in what way can Spiritualism best be promoted?" it may be necessary to travel outside the objects enumerated in that constitution.

This habit of jumping at conclusions is common in all departments, and should be watched in dealing with psychic questions especially. Assumptions, guesses, rumors, myths, and mysticisms are often accepted as demonstrated realities—scientific verities.

This tendency has so pervaded the spiritualistic movement in its popular attitude, that critical thinkers and scientific students who take this superficialism as the criterion of spiritual characteristics, are repelled from it, and regard all we say and do with distrust, and look upon us all as flighty, cranky, imaginary mystics and chaotic dreamers. We have a liberal representation of critical, accurate thinkers, writers, and speakers, but the other classes are more frequently taken as representatives.

It is presumed that there is a sufficient number of qualified members in all spiritual societies to furnish teachers for the necessary lyceums if they will devote a few hours each week to that very important duty.

The success that has attended the efforts of the few noble women who are devoting themselves to this philanthropic work, is a sufficient guarantee that all may succeed who apply themselves.

Whatever may have been thought necessary at an earlier period in the development of Spiritualism, but few, if any, will, at this late date, contend that it is not necessary for teachers of Spiritualism to be educated whether mediums or not.

And the opinion is gaining ground that none except those who are educated and well developed, morally and physically, should be encouraged to offer themselves as public teachers. In most moral reforms undertaken by other sects and organizations, there seems no reason for Spiritualists to differ or to excuse themselves from taking an active part when invited to do so.

So, too, in organizations for benevolent, political, and social advancement. Consistent, practical Spiritualists in the United States are committed to a republican form of government, and but few can be induced to lend their aid or sympathy to any radical schemes for a change or the perversion of law or government.

Spiritualists, also, as a sect are committed to universal suffrage, determined by qualifications and not by sex. Fortunately this sentiment is participated in by a large number of other sects and individuals of no sect.

This, too, is the case with many new theories and scientific developments, among them we may mention Christian Science, Hypnotism, Mind-Reading, Theosophy, etc., etc. They all have more or less adherents from different sects and classes.

Spiritualism draws no line between its teachings and principles and those of other sects, classes, and societies where results show progress in science, in ethics, in morals, and in all that tends to promote the cause of humanity.

If the truths contained in spiritual philosophy are not sufficient to vindicate its claims against fraud, misrepresentation, hypocrisy, and cant, and when faithfully represented by the lives and character of its adherents, no resort to visionary, untried schemes will ever force it to the front or recommend it to the judgment of the great mass of the people.

There remains yet many things to be done before a perfect system for the promulgation of pure, simple Spiritualism will be accomplished.

In and through the National Spiritualists' Association, if a united, earnest effort is made by the great body of Spiritualists in America, the time is not distant when the questions propounded, as the subject of these desultory remarks, will be satisfactorily answered.

There are now about 100 societies that are auxiliary to the National Association, and all are eligible to representation through delegates. By a proper effort, through this large membership, and the indefatigable labors of the officers of the association, there seems no good reason why a majority of the 500 societies in America should not soon become auxiliary to the National Association and unite with it in carrying out any well-digested system or policy for the promotion of the cause that may be generally approved.

USEFUL CRITICISMS

To the Editor of LIGHT OF TRUTH.

I am glad to see such writers as W. H. Bach, Will C. Dodge, Dr. Dean Clarke, Moses Hull, Prof. J. S. Loveland, and others leading off in timely, temperate criticisms upon the abuses and lax methods so common in our ranks. Writers and speakers have wasted a good deal of time and energy in censorious criticisms of theology and the Church to the neglect of our own household. Not that all criticisms of sectarian methods and dogmas are vain or improper, for there are yet mountains of darkness to be lighted by the intellectual flashes from the advance guard of spiritual free thought and radical reviews, but it is often overdone or done without any other object than to make a hit and a sensation, which usually takes with superficial audiences. Especially is this a weakness when there are so many weeds in our own garden that are neglected. But the critic that strikes home is likely to lose laurels and win censure from his friends, and illustrate the prophecy that "a man's foes shall be they of his own household."

There are two kinds of criticisms: one censorious, personal, and full of sarcastic bitterness, the other kindly, broad, generous, and just. The latter ought never to evoke enmity or ill-will, but rather gratitude and effort to profit by the lesson.

Such is the nature of those referred to. The article by W. H. Bach, in LIGHT OF TRUTH of March 16th, is a noble sample. "Let us have authority for any statement we make. Let us have facts underlying everything we do, and if we can not run and jump let us walk." This has the right ring. The old way of manufacturing evidence to suit prejudice or caprice, or to make a point against a heretic and blind the pious people to the real character and force of a critic, a skeptic, or an opposing sect is passing away—has already passed away in a large area of religious life—and Spiritualists inheriting the old tendencies should welcome any criticism that brings them to their senses and to a knowledge of their errors.

Brother Bach's "Query that wants a reply" is in a good vein and to the point, and should be read and pondered by all who desire to be just and right in dealing with the world and its relations. "We have jumped at conclusions too long and too often," expresses more truth than many may realize. Hence most given to habit seldom know it. The need of some critic to point it out and help them to correct it.

This habit of jumping at conclusions is common in all departments, and should be watched in dealing with psychic questions especially. Assumptions, guesses, rumors, myths, and mysticisms are often accepted as demonstrated realities—scientific verities.

This tendency has so pervaded the spiritualistic movement in its popular attitude, that critical thinkers and scientific students who take this superficialism as the criterion of spiritual characteristics, are repelled from it, and regard all we say and do with distrust, and look upon us all as flighty, cranky, imaginary mystics and chaotic dreamers. We have a liberal representation of critical, accurate thinkers, writers, and speakers, but the other classes are more frequently taken as representatives.

It is presumed that there is a sufficient number of qualified members in all spiritual societies to furnish teachers for the necessary lyceums if they will devote a few hours each week to that very important duty.

LYMAN C. HOWE.

Written for the LIGHT OF TRUTH.

Psychometry, Mediumship, or What?

Too Many Generalities Doled Out as Tests.

Fewer and Better Ones Wanted.

BY A PSYCHIC STUDENT.

"Wherein is truth? Grave fears and doubt Do vex our soul and compass the about."

Psychometry, the soul of things, or, as Prof. Buchanan calls it, "Soul Measure," is a much abused word and one which, like charity, covers either "a multitude of sins" or a mountain of ignorance—which? According to the account given by Prof. Wm. Denton of his experiments in testing the accuracy of psychometry in determining the nature and history of various articles examined, we are led to the conclusion that psychometry is the golden key which unlocks and reveals the secrets of the past, and delineates with considerable accuracy the character, condition, and surroundings of the thing psychometrized.

Prof. Denton relates many interesting tests of that kind in his valuable work, entitled "The Soul of Things." In one instance he brought a cane made of whalebone to the psychometrist with the request that she tell what kind of tree or wood the cane was made from. There was nothing in the appearance of the cane to indicate its nature and yet the reading was perfect. The psychometrist first experienced the sensation of being immense and of being in water, and finally described a whale and said the cane was whalebone. Many equally interesting and perfect experiments are recorded that give the reader quite correct ideas of psychometry and its wonderful possibilities.

Now comes the question uppermost in the mind of the writer; to-wit, What relation to psychometry *per se* does the "psychometric readings" that are given upon our spiritual rostrums sustain?

When from an indescribable mass of articles placed upon the table to be "read," the medium selects an ivory whistle, one would naturally suppose she would describe an elephant, and say that the whistle was made from one of its tusks, as that would be psychometry; but instead, she says something like this: "The party who placed this whistle on the table is thinking of making a change of some kind—what brought this?" A young man says it is his. "Do you, sir, think of going away?" "I do not."

"Well, I see a change for you anyhow, and they tell me it will be in a two something—two days, two weeks, or two months. They also tell me that you have had some trouble recently with a light-complected man you are in business with, and that you must beware or he will swindle you. Do you recognize that?" The young man says he is not in any business only looking for a job, and knows no light-complected man.

"Well," says the medium, "you will know him before long. Now I see you perfectly and distinctly standing before the mirror brushing your hair, and you are thinking about coming to this meeting. The time is just twenty minutes past seven. Is that true, sir?"

The young man bashfully admits that he did brush his hair and think of going to the meeting previous to being there.

"Is there any possible way I could have known that fact?" asks the psychometrist, and the gentleman instinctively puts his hand to his well-combed, cosmetised hair, but answers in the negative. The psychometrist looks pleased and, thanking the young man for recognizing the test, she picks up a silk glove and proceeds to psychometrize it in a manner similar to that of the whistle. Instead of describing the origin of the silk—tracing it back to the ugly worms—the cocoon and fluffy skein of natural silk, or if a kid glove, the playful kid as it gambols on the hillside, the chances are that no reference whatever will be made to the article itself, but a few generalities given, as applicable to one person as another, and then the question: "To whom does this article belong?" locates the person seeking a test, and the rest is comparatively easy for anyone of ordinary intelligence without the assistance or intervention of any disembodied spirit.

To the psychic student and honest truthseeker all this seems very confusing and perplexing. There is no doubt but that the articles thus read form a connecting link of some kind between the medium and the person to whom they belong; but it is far to call it psychometry when no reference is made to the thing psychometrized? And again, if our spirit friends are attracted to us through a pocket handkerchief or a glove, what is the use back of it all? The writer has known mediums to ask persons in a private circle to give them some article to "read" in order to give tests. Now, why could not the medium get just as much "magnetism" from the individual by taking his or her hand as by taking a glove and turning it wrong side out in order to get the personal magnetism of the wearer of the glove? If it is absolutely necessary for a medium to come in contact with something belonging to an individual before giving a communication from a spirit, where is the independent mediumship we hear and read about?

If the communications purporting to come from spirits, as is claimed by platform mediums, are really such, why is it that they deal in such vague generalities, such nonsense, and trash? Why do they not, occasionally at least, give a test of identity—a name, except Mary or John, or something pertaining to the spirit world of an instructive and elevating character? We do not claim that all public mediums resort to the above-mentioned methods. There are a few, a few, genuine spirit mediums who can go before an audience and, without any aid from material things, give unmistakable evidence of spirit return and intelligent communications; but the great mass of the other kind—what is it—psychometry, guess work, charlatanism, or what?

Manager: The cashier is getting very pious. He has a Bible class now. President (paling): Good heavens! Ring up four expert examiners at once.—Town Topics.

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